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LITURGY

EDITORIAL

THE THIRD EAST-SYRIAN ANAPHORA Robert Matheus

EASTERN LITURGICAL ETHOS AND PRACTICES OF

SYRO-MALABAR CHURCH Lonappan Arangassery MST

COMMUNION OF CHURCHES IN THE LITURGICAL TRADITIONS

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BOOK REVIEW, NEWS

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EDITORIAL

MY LORD and MY GOD



ST THOMAS THE APOSTLE OF INDIA

Oh ! St Thomas, Father of our Church,
receive the plethora of multi- hued,
and sweet - scented flowers of faith
blossomed on the ecclesial tree
which you have planted
in this rich soil of India.

FERVENT FESTAL GREETINGS

to all our readers and well wishers
on the *DUKHRANA* of St Thomas.

EDITORIAL

The renewed and restored text of the Raza, the most solemn form of the Eucharistic liturgy of the Syro-Malabar Church, was promulgated and celebrated by Pope John Paul II on 8 February, 1986 at Kottayam on the occasion of the beatification of Blessed Alphonsa and Chavara Kuriakose Elias. Long fourteen years have elapsed since its promulgation. A few dioceses of the Syro-Malabar Church began to celebrate the Holy Qurbana according to the above - said text in all the forms, immediately after its promulgation. The other dioceses started celebrating the Qurbana in its solemn and simple forms, from July 3, 1988 using certain options granted along with the letter dated May 5, 1988.

It must, however, be noted with regret and pain that certain priests, of course with the tacit permission of the authorities, continued to celebrate the Eucharistic liturgy according to the experimental text of 1968 besides other private and unauthorised texts, thereby blatantly violating the legitimate rights of the faithful to the true liturgy¹. In short, liturgical uncertainties continued to disturb the unity and peace in the Church since 1986 perpetuated by scandalous statements, unfounded accusations and unwarranted liturgical practices. This liturgical indiscipline once permitted or even promoted has led the clergy, the religious and a handful of laymen to oppose every attempt to set things right.

Now that the Syro-Malabar Synod of Bishops held from November 15 to 20 has come to a unanimous pastoral decision on a homogeneous form of the celebration of the Syro-Malabar liturgy in the whole church. As it is clear from the letter and spirit of the common pastoral letter, the bishops have come to the decision keeping in mind the long desired unity in the Church and the growth of the Church. Hence the decision is clearly motivated by genuine pastoral concerns and desire for the unity in the Church.

Unfortunately, however, certain people seem to indulge in confusing the faithful and the clergy making statements and excuses that the decision was reached by compromise. Perhaps the primary task of His Beatitude Mar Varkey Vithayathil, the Major Archbishop, and the Synod would be to insist on the importance and need of discipline in the liturgical life of the Church for ensuring the unity and the growth of the Church. A few Eparchs of the Syro-Malabar Church seem to treat the decisions of the synod on a par with those of the former SMBC and themselves as the last word in everything. Hence they are yet to learn the meaning and implications of the new ecclesiastical set up of the Syro-Malabar Church and the importance of being united under the Major Archbishop.

Compromise is a sin for it allows the evil to have dominion over the good, falsehood over the truth and darkness over the light. If the decision on the liturgy is the fruit of a compromise, the decision naturally becomes a sinful act and thereby unacceptable to all. Whereas if the present decision is motivated by pastoral concerns and sincere desire for the unity of the Church, the Major Archbishop and the synod of bishops deserve our gratitude, love, co-operation and obedience. And the whole Church must accept these decisions in humble obedience to the competent authority the

¹"the faithful have a right to a true liturgy which means the liturgy desired and laid down by the Church" *Inaestimabile Donum*-Rome-1980, Introduction

Synod, keeping aside all individual disagreements whether theological or practical. Proper implementation of the liturgical guidelines and genuine liturgical catechesis are the best means for inculcating liturgical discipline in the Church. The Congregation for the Oriental Churches in its letter dated May 5, 1988 stated: "It must be reaffirmed that the Order for the Raza, prepared after long and difficult study, approved by the Congregation, and inaugurated by the Holy Father, remains the basis of the Syro-Malabar Eucharistic Liturgy, according to the texts, norms and rubrics contained therein." The Congregation had also pointed out in its letter the importance of liturgical catechesis.

"In this regard one can never insist enough on the need to introduce, where it does not exist, and to strengthen where it does, the study of the liturgy, especially the Syrian liturgical heritage, according to the best contemporary methods, and also the present day pastoral exigencies in India. This is especially necessary in seminaries and houses of religious formation. Moreover, importance must be given to the study of the Syriac language, for the purpose of penetrating the heart of the liturgical and pastristic sources of the tradition in their full, rich sence. Only through the knowledge of the total ecclesial and theological context of the tradition can liturgy itself be fully understood. A similar penetration

Fr Robert Mathews discusses the Third East Syrian Anaphora known as the "Anaphora of Mar Nestorius". It is high time that the Syro-Malabar Church start praying the Anaphora of Theodore and Nestorius which are East Syrian in origin and free from doctrinal errors and approved for use by Holy see 43 years ago. Fr Lonappan Arangassery makes certain observations on the practices in the Syro-Malabar Church since the promulgation of the present text in 1986 in the hight of Eastern liturgical sensibilities. Fr Jose Valiamangalam in his short article discusses communion ecclesiology and its basis in the Syro-Malabar liturgical prayers. Fr C M George briefly convinces the need of a uniform calendar for an ecumenical perspective.

Editor

"Blessed art thou, like unto the solar ray from the great orb; thy grateful dawn India's painful darkness doth dispel. Thou the great lamp, one among the Twelve, with oil from the Cross replenished, India's dark night flooded with light."

(Taken from the Hymns of St Ephrem)

THE THIRD EAST-SYRIAN ANAPHORA

Before studying the particular theology of this anaphora, which I hope to do later, let us first explain briefly what is this "third sanctification". The anaphora, following the title given in Catholic editions, was previously known under the name of "Anaphora of Mar Nestorius". The name Nestorius has had for many centuries a pejorative sound. Therefore, when someone spoke of the "Anaphora of Nestorius", one thought automatically on a liturgical text with doctrinal errors, or at least with ambiguous or dangerous passages. This is probably the reason why, in spite of being approved by Rome already in 1957, still today, in 2000, it has not been introduced by the Syro-Malabar hierarchy.

Recent Studies

Among the East Syrian anaphorae, the anaphora of Addai and Mari (AM) has evoked considerable interest among scholars because of its antiquity and relativeness to the Jewish tradition. Very little studies have been made on the two other still existing anaphorae. On the anaphora of Nestorius (AN), if we leave aside the casual references to it, only Renaudot, Baumstark, Jones, and more recently, Spinks and Gelston have published articles.

Naduthadam made a textual study on the anaphora¹

Manuscripts

In his thesis Naduthadam enumerates 29 manuscripts which were available to him and 23 which he couldn't consult due to different reasons². The oldest manuscript is Mar Esa'ya, discovered by Macomber in the church of Mar Esaya in Mosul. It is the only ancient Hudra containing the three anaphorae. AN is inserted in the liturgy of the feast of epiphany (ff.37-49). It was written in the tenth or eleventh century by one Eliya for the use of the Upper Monastery of Mosul and has 443 folio's³.

Printed Editions

Missal of Urmia: Liturgia sanctorum apostolorum Adaei et Maris cui accedunt duae aliae in quibusdam festis et feriis dicendae: necnon ordo baptismi, Urmiae, 1890: Anglican. It doesn't mention the names of Theodore and Nestorius. The sources were several manuscripts of the region of Alqos, Kurdistan and Urmi. It contains AN in Syriac and a translation.

Chaldean Missal: Missale juxta ritum ecclesiae Syrorum Orientalium id est Chaldaeorum, Mausili, 1901, reprinted in Mosul in 1936 and Paris in 1982 (new pagi-

¹ Renaudot E: *Liturgiarum orientalium Collectio*, t.2, Frankfurt am Meirn, 1847; Baumstark A.: *Die Chrysostomosliturgie und die syrische Liturgie des Nestorios*, Khrysostomika, Rome, 1908; id; *Liturgie comparee*, Louvain, 1952; id.: *Zur Urgeschichte der Chrysostomosliturgies*, *Theologie und Glaube* 5 (1913), pp.299-313; Jones B.H.: *The History of the Nestorian Liturgies*, *ATR (=Anglican Theological Review)* 46 (1964), pp.155-176; idem: *The Sources of the Nestorian Liturgy*, *ATR* 46 (1964), pp.414-425; id.: *The Formation of the Nestorian Liturgy*, *ATR* 48 (1966), pp.276-306; id.: *The Liturgy of Nestorius, the Structural Pattern*, *ATR* 48 (1966), pp.397-411; Spinks D. Bryan: *Eucharistic Offering in the East Syrian Anaphorae*, *OCP (=Orientalia Christiana Periodica)* 50, 1984, pp.347-371; id.: *The East Syrian Anaphora of Theodore: Its Sources and Theology*, *Ephemerides Liturgicae* 103 (1989), pp.441-455; id.: *Prayers from the East*, Washington, The Pastoral Press, 1993; id.: *The Anaphora of Nestorius: Antiochene Lex Credendi through Constantinopolitan Lex Orandi*, *OCP* 62 (1996), pp.273-294; Gelston Anthony: *The Relationship of the Anaphorae of Theodore and Nestorius to that of Addai and Mari*, in: *Tuvaik Syrian Churches series* 16, Kottayam, 1995, pp.20-26; id.: *The Intercessions in the East Syrian Anaphorae of Theodore and Nestorius*, *SP (=Studia Patristica)* (Congress 1995), pp.306-313; id.: *The origin of the Anaphora of Nestorius: Greek or Syriac?* *Bulletin of the John Rylands Library* 7:3 (1996), pp.73-86; Naduthadam Sebastian: *L'Anaphore de Nestorius. Edition critique et Etude*, Paris, 1992; cf. also: Hammond C.E.: *Liturgies Eastern and Western*, Oxford, 1879; De Meester Placid: *Les Liturgies Grecques*, *Dictionnaire d' Archeologie chretienne et de Liturgie* 6, col. 1594, Paris, 1925; Ratcliff C.: *The Original Form of the Anaphora of Addai and Mari; A suggestion*, *Journal of Theological Studies* 30 (1928-29), pp.23-32; idem: *A Note on the Anaphorae described in the Liturgical Homilies of Narsai*, in: *Birdsall J. Neville: Biblical and Patristic Studies in Memory of Robert Pierre Casey*, Freiburg, 1963; Rahmani I.E.: *Les liturgies d'Orient et d'Occident etudiees separement et comparees entre elles*, Beyrouth, 1929; Hanssens J.M.: *Institutiones Liturgicae de Ritibus Orientalibus*, t.3, Roma, 1932; Bouyer Louis: *Eucharist. Theology and Spirituality of the Eucharistic Prayer*, (tr.) C.U.Quinn, London, Notre Dame, University of Notre Dame Press, 1968; Botte Bernard: *Les anaphores syriennes orientales*, *Lex orandi* 47, Paris, 1970; Ligier Louis: *De la Cene de Jesus a l'anaphore de l'Eglise, La Maison Dieu* 87, 1966; idem: *Celebration divine et anamnese dans la premiere partie de l'anaphore ou canon de la messe orientale*, *Lex orandi* 47, Paris, 1970; Macomber W.F.: *The Maronite and Chaldean versions of the anaphora of the Apostles* *OCP* 37 (1971), pp.55-84; idem: *A History of the Chaldean Mass, Wor (=Worship)* 51 (1977), pp.107-120; Wagner G.: *Der ursprung der Chrysostomuliturgie*, Miinster, Assschendorff, 1973; Webb D.: *Le sens de l'anaphore de Nestorius*, 28e Semaine Liturgique St. Serge, Bibliotheca Ephemerides Liturgicae 27, Rome, 1982, pp.349372.

² Naduthadam, pp.17-25.

³ Naduthadam, p.28; Vadakkal Jacob: *The East Syrian Anaphora of Mar Theodore of Mopsuetia*, Kottayam, OIRSI, 1989, p.12.

nation). The names of Theodore and Nestorius are not mentioned.

Missal of Kelaita: The Liturgy of the Church of the East, Mosul, 1928, reprinted by Darmo with Malayalam translation: *Taksa d' Quddase*, Trichur, 1959; Anglican, prepared by the priest Joseph Kelaita from recent manuscripts from Alqos, Hourdphneh, and from the deacon Aermiya Mauslaya.

Translations

The following translations are available the Latin texts of the Sacred Congregation for the Oriental Churches and of Renaudot (translated from Kelaita's Syriac text), French translations by Youssef and Naduthadam, a German translation by Vavanikunnel and Madey, English translations by Birnie, Mooken (Mar Aprem) and Badger, and a partial translation by Gelston for the intercessions.⁴

History

Mar Aba I (540-552) introduced the anaphorae of Theodore (AT) and Nestorius (AN) into the East Syrian liturgy. Patriarch Iso Yahb III (650-658) reduced the number of anaphorae to three. It seems that till then there had also been an anaphora attributed to Mar Ephrem:

St. Ephrem ... composed a liturgy which the Melchites have used until the present time. The Nestorians also celebrated it until the days of the Metropolitan Iso Yahb who, when he arranged the

order of the prayers, chose three anaphorae and forbade the use of the rest⁵.

Other anaphorae were attributed to Mar Barsauma⁶, to Chrysostom according to Ibn at-Taiyib (Abdiso) of the 11th C⁷, and Diodorus according to the Acts of the Synod of Diamper:

Whereas in the missals of this diocese there are some masses that were made by Nestorius, others by Theodorus and others by Diodorus, their master, which are appointed to be said on some certain days and which, carrying those names in their titles, are full of errors and heresies, the synod commands all such masses, entire as they are, to be taken out, and burnt, and in virtue of obedience, and upon pain of excommunication *laetæ sententiæ*, doth prohibit all priests from henceforward to presume to use them, ordering them to be forthwith cut out of their books, and at the next visitation to be delivered by them to the most illustrious metropolitan, or to such as he shall appoint to correct their books, that so these masses may be burn⁸.

Iso Yahb III thus kept only three anaphorae: those of the apostles Addai and Mari (AM), of Mar Theodore of Mopsuestia the Interpreter, and of Mar Nestorius Patriarch of Constantinople. These three are still used in the Assyrian and Chaldean Churches, while the Syro-Malabar Church abandoned the use of the second and third anaphorae after the so called 'Synod' of Diamper (1599). In this Synod the second and third anaphorae were forbidden out of fear of heresy because of their attribution to Theodore and Nestorius. The Chaldean Church, however, continued to use them, while deleting the names of

⁴Sacra Congregazione per la Orientale: *Liturgia Siro-Malabaresi*, Roma, 1955, pp. 55-69; Renaudot E.: *Liturgiarum orientalium Collectio*, T.2, Frankfurt am Meinn, 1847; same text in Hanggi Anton & Irmgard Pahl: *Prex Eucharistica Textus e variis liturgiis antiquioribus selecti*, Fribourg, Ed. Univ, 1968, pp. 387-396; Youssef Alichoran Pierre (tr.): *Missel Chaldeen*, Paris, 1982 (Syriac text of the Mosul missal and translation); Naduthadam Sebastian: *L'Anaphore de Nestorius. Edition critique et Etude*, Paris, 1992 (critical Syriac text pp. 158-231 and French translation pp. 233-272); Madey Johannes & Vavanikunnel Georg: *Qurbana. Die gottliche Liturgie der Thomaschristen ostsyrischer Überlieferung (Syro-Malabarische Kirche)*, Paderborn, Verlag Ostkirchendienst, 1992, pp. 38-52; Badger G.P.: *The Nestorians and their Rituals*, London, 1852, vol. 2, pp. 215-243; Mooken George & Paul K.A. (tr.): *The Liturgy of the Holy Apostles Addai and Mari together with the Liturgies of Mar Theodosius and Mar Nestorius, and the Order of Baptism*, Trichur, 1967, pp. 85-110 (translation from Kelaita); Birnie M.J.: *The Hallowing of Mar Nestorius, Holy Apostolic Catholic Assyrian Church of the East Commission on Inter-Church Relations and education Development (CIRED)* (internet), 1997; Gelston Anthony: *The Intercessions in the East Syrian Anaphorae of Theodore and Nestorius*, SP, pp. 306-313.

⁵cf. Scher A. & J. Perier (ed. & tr.): *Histoire nestorienne inédite* (Chronicle of Seert), PO 4:1.1/4.3/5.2/7.2/13.4, Paris, 1908-1919, p. 112; Youssef Patros: *The Divine Liturgy According to the Rite of the Assyro-Chaldean Church* in: *The Eucharistic Liturgy in the Christian East*, (ed.) John Madey, Kottayam-Paderborn, Prakasam-Eastern Churches Service, 1982, pp. 145-156; Ephrem: *Commentaire de l'évangile concordant ou Diatesseron*, (tr.) L. Leloir, Sources Chrétiennes 121, Paris, Cerf, 1966, pp. 401-6 quoted in Mannoorampampil Thomas: *The Anaphora and the Post-Anaphora of the Syro-Malabar Qurbana*, Kottayam-Paderborn, Ostkirchendienst, 1984, p. 13.

⁶cf. Assermani J. Simon: *Bibliotheca Orientalis Clementina Vaticana*, vol. 3/1, Roma, 1725, p. 65; Baumstark A.: *Die Geschichte der syrischen Literature*, Bonn, A. Marcus & E. Webers, 1922, reprint 1968, p. 108.

⁷cf. Ibn at-Taiyib: *Recht der Christenheit*, in: Ibn at-Taiyib. Fiqh An-Nasraniya, *Das Recht der Christenheit*, 2. Teil (ed. & tr.) W. Hoenerbach & O. Spies, CSCO 167-168 Seri Arabi 18-19, Louvain, 1957, p. 93.

⁸session 5, decree 2, cf. *The Acts and decrees of the Synod of Diamper 1599*, Scaria Zacharia (ed.), Edamattam, Indian Institute of Christian Studies, 1994, p. 137; cf. *Diamperitana synodus in: Sacrorum Conciliorum nova et amplissima Collectio*, (ed.) Mansi J., Florentiae, Parisiis, Lipsiae, 1759ff., t. 35, p. 1250.

Theodore and Nestorius from the titles. Patriarch Joseph II (1696-1712), a latinizer, suppressed them, but they were restored by Patriarch Khayyath in the 1901 Missal⁹. Concerning the Syro-Malabar Church, Pope Pius XII had already approved on 26 June 1957 the restoration of the second and third anaphorae for its use. The Congregation for the Oriental Churches, in its decrees of 20 January 1962, 9 May 1969 and 1 March 1983, in vain ordered the translation and introduction of these essential texts. We find this information in the Congregation's *Report on the State of Liturgical Reform in the Syro-Malabar Church* on 12.8.1980 and the covering letter to the *Final Judgment of the Congregation for the oriental Churches* addressed to Mar Anthony Padiyara on 24.7.1985¹⁰. Apparently some bishops¹¹ and experts are 'more Catholic than the pope' and object to the doctrinal rectitude of these anaphorae, in spite of their almost continued and approved use in two sister-Churches.

The title of the third anaphora gives following information (variants between brackets):

The (third) order of hallowing of Mar Nestorius, Patriarch (bishop) of Byzantium, which is the city of Constantinople, martyr without bloodshed, persecuted for the sake of truth of the orthodox confession. (What the holy colleague of Mar Aba has translated:) While the Catholicos Mar Aba the Great, of blessed memory, went to (or: was sojourning among; when he entered the land of) the Romans, he translated the order of hallowing of Mar Nestorius and all his writings from Greek into Syriac, as is stated by the Catholicos Mar Youvanis (or: as the history of the Church and also Mar Youvanis inform us) in his speech (or: letters; treatise which he composed for the fathers) to the fathers.

The history of the anaphora is quite complicated. A proof for the number of opinions on the anaphora's origin. Practically it is: as many opinions as there were studies made. Renaudot was the first (in 1847) to make a scientific study on AN. Practically all scholars agree that Nestorius never wrote an anaphora; AN is simply attrib-

uted to him by his disciples, the anti-Ephesians. The common terminology in the epiclesis of AN and AJC (anaphora of John Chrysostom): "changing and sanctifying them by the operation of the Holy Spirit", shows that AN was already in use (in Greek) during his reign as patriarch in 431. So, it is anterior to 431. A supplementary proof of this is the fact that the Persian Church separated from the rest of the Church in 431, so she wouldn't have borrowed anything after that date. What is not certain is its origin. Many theories are proposed. To facilitate I have grouped them here in a systematical order ranging them from one extreme (Greek anaphora) to the other extreme (original East-Syrian) and classifying the intermediary positions in between:

1. AN is a Greek anaphora introduced by Mar Aba (Macomber).
2. AN is a Greek anaphora which meanwhile disappeared (De Meester).
3. AN is a Greek anaphora later adapted among the Chaldeans following AM (Renaudot).
4. Mar Aba and Thomas of Edessa (6th C.) translated AN from a Greek text, common source for AJC and AN. Later a lot of prayers borrowed from Syriac sources were added¹².
5. AN is an amplification of AJC or an amplification of AT, which is a translation of AJC (later opinion of Baumstark).
6. AN is a translation of AB introduced by Mar Aba (Rahmani).
7. AN depends on AJC; and is from the 6th century (Wagner).
8. AN has West Syrian influences: its basic schema is AJC; it borrowed also a lot from AB (anaphora of St. Basilus) in the fifth century. But it has kept its Semitic character (Bouyer).
9. AN is the ancient text of AJC to which elements of AB were added and has much similarity with Narsai's commentary (Ligier).
10. A big part of AN is translated from the Greek. It is much related to AJC, which is a later development of AB.

⁹ cf. Macomber W.F.: *A History of the Chaldean Mass*, Wor 51 (1977), p.117; Mous P.C.: *Les Livres Liturgiques* l'Eglise Chaldeenne, Beyrouth, 1955, pp.80-85.

¹⁰ cf. Mannoorampampil Thomas: *Syro-Malabar Qurbanayude Charithra Pachathalam*, Kottayam, OIRSI, 1986, p. 250, 317; Pathikulangara Varghese: *Chaldeo-Indian Liturgy I. Introduction*, Kottayam, Denha, 1992, pp.102,104f.; idem: *Church and celebration*, Kottayam, Denha, 1992, pp.102,104f.; idem: *Church and Celebration*, Kottayam, Denha, 1992, pp.62f., 77f.

¹¹ e.g., Parecattil Joseph: *Syro-Malabar Liturgy as I see it*, (tr.) K.C. Chacko, Ernakulam, 1987, p.34, 196f.

¹² Baumstark (first opinion), Hanssens. Ebed Jesus (14th C.) said that AN was translated by Mar Aba and Thomas of Edessa (his successor as teacher in Nisibis). Cosmas Indicopleustes reports that Thomas died in Constantinople, cf. Naduthadam, p.274; Assemani, p.36; Baumstark: *Zur Urgeschichte*..., pp.299-313.

It contains also Chaldean elements. It is thus not a translation of the Byzantine anaphorae, but rather an adaptation for the use of the Chaldeans (Botte).

11. The title indicates only that it was compiled after the East Syrian Church had espoused Nestorius' teachings. Narsai comments on the liturgy in general, not on a particular anaphora. It seems he quotes from the three anaphorae, so they were in use in the fifth century. AN is a translation from Greek largely culled from the Byzantine anaphorae (AB and an older version of AJC called 'Twelve Apostles' = 12A) with some elements from AM. There is a lot of vocabulary common with AT (Spinks).

12. AN is drawn from the Byzantine anaphorae, not a translation. The redactor has used Byzantine elements to redact his own text (Webb).

13. Narsai wrote AN and was influenced by the Antiochene theology (Ratcliff).

14. AN is the original anaphora of the East Syrian Church, composed by Nestorius himself. Abdiso attributes a liturgy to Narsai: (who composed it and attributed it to Theodore); another to Barsauma, bishop of Nisibis (who only introduced it): AN. AN was compiled by Nestorius from AJC, AB and AJ (anaphora of St. James). AN and AT were introduced in the common order, which was Antiochene. AN thus replaced the original anaphora, AJ. Narsai's commentary contains allusions to AN, so AN existed already in the fifth century, the information about Mar Aba is thus inauthentic. AM is an abbreviation of AN made in the seventh century during Iso Yahb III's liturgical reform (Jones).

We can summarise as follows:

1. Almost all authors opine that AN is a Greek anaphora introduced or / and translated by Mar Aba. Its source has meanwhile disappeared; this source has also served for AJC. Some identify this source with AB or AJC, or both, or AB and an older version of AJC (12A). Ligier says that AN is the source of AJC to which elements of AB were added. For him AN is thus a Greek composition.

2. Some add precisions: the text was later adapted among the Chaldeans following AM; prayers from Syriac sources were added (AM). Webb and Botte combine both theories: AN is partly Greek (AJC), partly Chaldean. It is thus not a translation, but an adaptation. Ratcliff nuances this by saying that Narsai wrote AN but was influenced in this by the Antiochene theology.

3. Only Jones says that AN is an original East Syrian anaphora, compiled by Nestorius But the sources are AJC, AB and AJ. He rejects the information about Mar Aba because Narsai's commentary contains allusions to AN, so AN existed already in the 5th C.

1. Syrian Anaphora or a Translation of a Greek Anaphora?

Let us now try to come to more precision: Vadakkal, who studied AT came to the conclusion, against the quasi-unanimity of the scholars, that AT cannot be a translation because:

Firstly, the AT represents the genuine Syriac style without the uneasiness and general vagueness of a translation. Secondly, the constant use of 'and' (o) without splitting different ideas into different sentences, the omission of the verb 'to be' in some cases and the verbal changes from third person to second person - a feature common to Semitic languages - indicate its East Syrian origin. Thirdly, the close similarity to Phil.2:5-7 used in the third ghanta with the Pschitta version also marks its Syriac composition rather than a Greek translation¹³.

Naduthadam made a textual study of AN and came to the same conclusion for AN: no Greek text was ever found; the text shows no trace of translation-work. He draws attention to the close affinity with the other East-Syrian anaphorae, but recognises the presence of Antiochene and Byzantine elements and of later revisions inserting new elements. Mar Aba was the final redactor, more than simply a translator or introducer (the two meanings of pqa.). Mar Aba should have introduced some things which he had experienced in Constantinople, fusing them with the East Syrian anaphora style.

Naduthadam's first proof can easily be refuted: an absence proves nothing, and also if these anaphorae were associated with the names of Theodore and Nestorius, it is understandable that they survived only in the Church of the East. Whosoever has a doubt on this subject, should only read Card. Parecattil's book about Syro-Malabar liturgy! The second proof is better, but not convincing: a good translation will not show that it is a translation. Especially if the translator's mother tongue is Syriac, if he masters well his language and its liturgical and theological literature, he might do an excellent work. Certain Greek expressions were commonly used in Syriac, so

¹³Vadakkal, p.248.

their presence in a text doesn't prove anything. A required proof would be a mistranslation or an expression which is natural in Greek, but not in Syriac. The third argument is that of affinity with the other anaphorae. This is particularly clear in the case of the opening dialogue, the sanctus, and the epiclesis. This also can be refuted: when an anaphora is adapted for use, it needs to be confirmed to the typical East Syrian pattern, especially in those parts in which the congregation is directly involved, such as the opening dialogue and the sanctus. Finally Naduthadam's conclusion goes beyond what he proves: from what he proves, the only valid conclusion is that AN is not merely a translation of a Greek anaphora.

More solid is Vadakkel's third argument: the relatedness of AN and AT with the Pschitta. Still here also we could answer that for biblical texts the translator might have made use of the translation familiar to him. Also this proof is insufficient, but is an indication. And it is here that a recent article of Yousif will help us:¹⁴ He studied those words borrowed from the Greek: all are technical words, such as 'catholic', 'patriarch', or Greek words which are already syriacized and used in the Pschitta. He shows that the composer of AN follows the Pschitta version of the psalms when quoted in the letter to the Hebrews, while the Pschitta text of Hebrews quotes the LXX (Septuaginta) for the psalms. Still this can be explained by the fact that translator wanted to have his text conformed with the Bible familiar to the people, so also this first argument of Yousif is insufficient.

Secondly, Yousif shows that AT follows always Pschitta wherever this one differs from LXX: Rm. 4,25: "in order that he might justify us" instead of: "for our justification"; Hb. 7,25: "to give life" instead of "to save. Nowhere we can find a passage where AT follows rather LXX than the Pschitta. In one place, the institution narrative (IN), AN follows neither any Greek, nor the Syriac text: instead of "whenever you drink", it puts: "whenever you gather". But we must say that often IN is adapted in different ways in the different liturgies. What is remarkable, is the fact

that this reading cannot be found in any biblical or liturgical text. The only places where it occurs are Aphrahat's Demonstration 12 On the Pascha and St. Ephrem's *Sermon 4 on the Holy Week*¹⁵. And this can really be called a proof for the Syriac origin of AT. Yousif expresses his wish to do similar study for AN. Anthony Gelston's recent article will help us meanwhile¹⁶.

First a remark: 3/4 of the biblical citations proper to AN or common to AN and AT come from Paul's letters; the rest comes from Pss, Mt, Jn, Hb.: one can be found in the second ghanta, twelve in the post-sanctus, one in the introduction of IN, one in the anamnesis, nine in the intercessions, and four in the benefits of communion in the epiclesis. Half of these citations are also used in West Syrian anaphorae; more common citations can be found in the Barberini text of AB, even more than compared to AT. This is still more remarkable in view of St. Basil's views on the use of the scripture in the compositions of liturgical prayer¹⁷.

We will start with the less important passages: 1. The Qurbana is described as "a spiritual fruits of our lips, a reasonable service" (second ghanta), a fusion of Hb. 13,15 and Rm. 12,1. The Holy Spirit is described as "who proceeds from You, Father" (Jn. 15,26, or rather the Nicene Creed¹⁸). Two expressions: "that we may not be ashamed" and "unveiled faces, openness of face" (fifth ghanta; the last one repeated in the epiclesis) are borrowed from 1 Jn. 2,28; 4,17. For the more important passages we must compare with other anaphorae. The use of these passages is so common that they may be considered as part of a common liturgical stock, probably they were derived from the liturgical tradition rather than directly from the bible: texts such as 2 Co. 13,14 (first qanona of the dialogue); the sanctus and benedictus, a stock phrase such as "stand and to minister before You" (Dt. 10,8; fifth ghanta); "rest upon" (Is. 11,2; epiclesis). But from these passages we cannot draw any conclusion.

Another important passage is IN. In AM we find no IN, and in the fragment of the sixth century no complete one; and those of AT and AN are quite different, so there

¹⁴ Yousif Patros: *The Anaphora of Mar Theodore: East Syrian; further evidences*, in: *Studia Anselmiana* 110, *Analecta Liturgica* 17 (1993), pp. 571-591.

¹⁵ these references can be found in Botte Bernard: *L'anaphore chaldeenne des apotres*, OCP 15 (1949), pp. 273f.

¹⁶ Gelston Anthonny: *The Origin of the Anaphora of Nestorius: Greek or Syriac?* BJRL 7:3 (1996), pp. 73-86.¹³

¹⁷ cf. Gelston Anthony: *The Eucharistic Prayer of Addai and Mari*, Oxford, Clarendon Press, 1992, p. 19.

¹⁸ DS 150.

is no question of a common formula. In AN it is stated that Jesus Himself ate and drank His body and blood. The same we find in 12A; but for the rest both are too dissimilar to be regarded as direct source one for another. AN uses the Pschitta by inserting the word "from" before "this bread" and "this cup". (cf. 1 Co.11,23-26).

AT: With His holy apostles on the night He was handed over, He celebrated this great, holy and divine mystery; taking bread in His holy hands, He blessed and broke it and gave it to His disciples, saying: This is My Body broken for the life of the world for the forgiveness of sins.

And likewise over the cup He gave thanks and blessed and gave it to them, saying: This is My Blood of the new covenant, which is shed for many for the forgiveness of sins. Take therefore, all of you, eat from this bread and drink from this cup; and do this, whenever you are gathered together in My name, for My remembrance.

AN: After having taken the supper on the Pass-over of the law of Moses, He took bread in His holy, immaculate, and pure hands, blessed, broke, ate, and gave it to His disciples, saying: Take and eat of it all of you. This is My Body which is broken for you for the forgiveness of sins.

And likewise He mixed the cup with wine and water, He blessed, gave thanks. He drank and gave to His disciples, saying: Take and drink of it all of you. This is My blood of the new testament, which is shed for many for the forgiveness of sins. Do so for My remembrance until I come again; for as often you eat of this bread and drink this cup, You commemorate My death till I come.

If we search for passages common among the East Syrian anaphorae only, we find none proper to AM and AN only; but there are common passages between AT and AN. Both use Phil 2,6f., AN drops the beginning and omits the passage where AT modifies the biblical text; also it adapts the biblical text better to the prayer, replacing "equality with God" by "Your equal" (equal with You).

Phil.2,5b-8: Christ Jesus, who though He was in the likeness of God, did not consider equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men. And being found in human form He humbled Himself and became obedient unto death.

AT: the Only-begotten God the Word, who is the

likeness of God, did not consider equality with God a thing to be forcibly grasped, but emptied Himself and took the likeness of a servant, when he descended from heaven and clothed himself with our humanity, a mortal body and a rational, sentient, and immortal soul.

AN: God the Word, the hidden Offspring of Your bosom, who being in Your likeness and the splendour which is from You and the Image of Your Being thought it not robbery to be Your equal, but emptied Himself and took the likeness of a servant and became a perfect man with a rational, intelligent and immortal soul and with a mortal human body. He joined to and united with Himself in glory, power and honour, our passible nature ... For all, He gave Himself up to death.

The typical Pschitta texts of AT: "He was delivered for our sins, and rose that he might justify us", and: "He became the Mediator between God and men, and the Giver of life for ever and ever to all who draw near to God the Father through Him" (Rm.4,25; Hb.7,25) are absent in AN. In the intercession, as in AT, AN replaces "be saved" by: "live"; also AT and AN replace "come" by "be turned": "You desire all man to live and to turn to the knowledge of the truth"¹⁹. Both, AT and AN, adapt Hb.1,3 "the splendour of the glory and the image of His Being" by: "the splendour which is from You and the image of Your Being"²⁰. The same passage can be found in the Barberini text of AB²¹, but in AB it is identical to the LXX, except the use of the second person. Another borrowing in the intercession is from Ps.65,12: "that the cycle of the year may be blessed with Your grace". In this place the Pschitta is different from the Greek and Hebrew. The only difference with Pschitta here is the use of a passive verb instead of the imperative mood. Also the sixth century fragment and the Greek AJ quote this text, but more freely. Since these three passages are identical in AT and AN, we can presume mutual borrowing. But the difference in quoting Phil 2,6f. and the absence of many biblical citations, used in one, in the other shows that it is more their common use of the same bible than a mutual borrowing what took place.

Lastly we examine 21 passages proper to AN (sometimes common with West-Syrian anaphora): In six cases

¹⁹ The fourth ghanta in AN has two parts: the anamnesis and the intercession. In AT this expression, borrowed from 1 Tm.2,4, is in the last (fourth) ghanta; in AN in the intercession. But some versions (Yousif, Madey, Badger) have kept "be saved" and "come".

²⁰ In AT in the second, in AN in the third ghanta.

²¹ Brightman F.E.: *Liturgies Eastern and Western* vol.1, Oxford, 1896, p.325.

the text is identical with the Pschitta and the Greek²². The last two are also in AB. Two texts are cited according to the Pschitta with small variations from LXX²³. In six other cases minor modifications are introduced for the sake of syntax²⁴; in the sixth one the modification brings the text closer to LXX, by using the participle 'holding', while the Pschitta uses the imperfect, this is the only place where AN follows the Greek against the Syriac, but this may be due to the syntax²⁵.

In the remaining seven cases we find substantial modifications: "condemned sin in His flesh" became "destroyed etc." (against LXX, Pschitta and AB). In Eph.2,6 aside some minor changes: "and made them to ascend and to sit with Him in heaven" (third ghanta): "us" is changed in "them"; the first "with Him" is dropped. AN inserts "made them to ascend" between "He raised up" and "to sit" (third ghanta). Hb.1,3 is cited as: "sat down at the right hand of Your Majesty": "Your" is put instead of "His"; and *le* is replaced by *Nm* (Greek: *Ev*, cf. AB). The description of the church in the intercession is borrowed from Eph.5,27 and follows closely the Pschitta, except that it omits "glorious" and inserts "no stain" before "no blemish, no wrinkle": "so that there be upon her no stain, nor blemish, no wrinkle, or any such thing". A little further AN cites Mt.16,18: "for You have said through Your only Son, our Lord Jesus Christ, that the gates of hell shall not prevail against her"; but the Mar Esaya text puts "bars" in place of "gates", a reading corresponding with Ephrem and the Syriac translation of Eusebius²⁶, while the Greek AJ cites the passage according to the Greek. The intercession for the bishops: "all the bishops who in every land preach the true word of the orthodox faith" cites 2 Tm.2,15. AC, Greek AJ, ACJ and AB cite the same following the Greek; AN follows the Pschitta: instead of "handle" this

one puts "preach" (while the Syriac 12A follows the Greek against the Syriac); the adverb "rightly" is replaced by "true" and inserts "orthodox" before "truth". Finally, in the intercession for rulers: "that we may lead a quiet and peaceful life in all sobriety and fear of God", 1 Tm.2,2 is used; following the Pschitta except that the order of "fear" and "sobriety" are reversed and that "purity" is replaced by "sobriety". AC, Greek AJ and AB remain faithful to the Greek.

So, the biblical quotations prove that the redactor was more familiar with the Pschitta than with any Greek text. This proves that we have to do with a East Syrian composition. We find a confirmation of this if we compare it with other pieces of the East Syrian tradition. We compare first AN with AM²⁷, AT²⁸, and the fragments of an anaphora kept in two manuscript leaves in the British Museum (Ms. Brit. Mus. add.14669), dated from the sixth century. It is generally believed that it is an East-Syrian anaphora because the epiclesis follows the intercession, which is a particularity of the East Syrian liturgy²⁹. Lastly we compare AN with homily 17 of Narsai (Exposition of the Mysteries).

AM-AT

1. In the comparison of AN with the other East-Syrian anaphorae, we find *common elements*, such as the blessings of the deacon, *kározuthe*, invitations to prayer, first and second *kusape*, peace, *diptychs*, removal of the veil, *qaddish*. Also, the other *kusape* of AT are common with AM.

2. The *prayer of access* in AN "we thank You" is the same as the first ghanta of AM (Chaldean and Syro-Malabar versions).

3. The *first ghanta* of AN "Glory to You" corresponds to AM.

²² "For You are our God, the Father of our King and Lord and Saviour, Jesus Christ, our hope, in whom are hidden all the treasures of wisdom and knowledge" (Col.2,3; second ghanta); "He was born of a woman and was under the law, that He might redeem those who were under the law" (Gal.4,4f.; third ghanta); "and abllished the law of ordinances with His commandments" (Eph.2,15; idem); "He loved His own who were in this world, He loved them to the end" (Jn.13,1; idem); "became the first born of the dead that in all things He might have the first place" (1 Co.15,20; Coll.1,18; idem).

²³ "To those who received Him, He gave power to become children of God" (Jn.1,12; third ghanta); "rewarding everyone according to His works" (Rm.2,6; anamnesis); "scatter the peoples that desire war" (Ps.68,30; intercession); "@ (Col.1,2); "one bond of love and peace, and be one body and one spirit, as we are called in one hope of okur calling" (Eph.3,3f.; epiclesis).

²⁵ "deacons who hold the mystery of faith with a pure conscience" (1 Tm.3,9; intercession).

²⁶ cf. Murray Robert: *Symbols of church and Kingdom*, Cambridge, University Press, 1975, pp.228-236.

²⁷ Hanggi, pp.375-380; Ellavanal Thomas: *The Memorial Celebration. A Theological Study of the Anaphora of the Apostles Addai and Mari*, Kottayam, Oirsi, 1989, pp.31-34; Mannorampampil: *The Anaphora*, pp.49-52.

²⁸ Hanggi, pp.381-386; Vadakkal, pp.77-91.

²⁹ Hanggi, pp.397-404; Brightman, pp.511-518.

4. The *blessing of incense* is identical to that of AT and one of those in AM. The Syro-Malabar version knows only one prayer of blessing and no prayer during incensing, it refers to that given before the laku mara: "sacerdos benedicto incenso ut supra", cf. SC, p.26.

5. The *prayer of incense* corresponds to that of AM and AT (Chaldean version), the alternative one is identical to one of the blessings of incense of AM (Chaldean version).

6. *Qanone* (Dialogue of the preface): The second and third invitations of the celebrant ("Let your minds be above" and: "The oblation is offered to God, the Lord of all.") are more elaborated in AT and AN compared to AM. In AT this elaboration is used for feastdays only (this is a proof that the Church of the East is wrong in reserving AT only for sundays and feasts); this is not put in the rubrics of AN which is used only on five feasts:

"Above in the exalted heights, in the fearful place of glory, where the waving of the wings of the cherubim ceases not, nor the alleluias and pleasant sounds of the hallowing of the seraphim, let there your minds be." and: "The living and reasonable qurbana of our First-born, the unslain and acceptable sacrifice of the Son of our race, which the prophets prefigured in mystery, the apostles proclaimed openly, the martyrs purchased with the blood of their throats, the doctors expounded in the churches, the priests sacrificed upon the holy altar, the levites bore upon their arms, and the nations received for the pardon of their debts, is offered to God, the Lord of all, for all creatures without exception".

7. Only AN has here an optional *qulasa* .

8. The *third kusapa* of AN is proper; the alternative is the same as in AM & AT.

9. In the *second ghanta* of all anaphorae we find the same plan: first it is affirmed that it is right to worship God's holy name. AT and AN explicitly state that the praise is offered to the three Persons. Secondly, the reasons for this are given. Thirdly, an introduction to the sanctus is given.

A. To the affirmation of the rightness of the praise, AT and AN add "always" (time), and AT also "everywhere" (place). AM precises: by every creature. AT and AN add attributes to God: AT: truth, everlasting; AN: mighty, eternal, unchangeable. AT uses twice the Semitic term "Name". AN is peculiar in addressing this prayer to the Father, giving Him attributes.

B. Reasons: AM: 1) creation of the world and of man; 2) salvation of man; 3) gift of grace. AT: 1) creation and ordering of everything "through your

Only-begotten Son, God the Word, who is the brightness of your glory, the effulgence from you, and the image of your Being"; 2) strengthening and sanctification of "all rational natures" through the Holy Spirit, "who is from You, Father" who enables them also to praise God. AN: 1) God's attributes: "true God, incomprehensible, infinite, inexplicable, invisible, uncompounded, impassible, immortal, high and far above the thoughts and understanding of all creatures. You are everywhere present, and in no place bounded" (all the divine Persons); 2) You have given us Your Son, who revealed us the Holy Spirit, who strengthens and sanctifies us; 3) our creation and ordering; 4) our redemption; 5) Your providence; 6) Your gift of the future kingdom; 7) Your open and hidden graces; 8) this ministry. Finally AN affirms that man, even the whole creation together, is unable to praise God sufficiently. In general, AN is more descriptive in the motives of thanksgiving.

C. Introduction to qaddish: description of the heavenly liturgy. AT adds the affirmation that God made us worthy to join them and mentions the angelic worship in the ghanta; AN in the following qanona.

10. *Fourth kusapa* : AN has a proper one, or anemative, identical with that of AM and AT.

11. AM and AN (not AT) join the *third ghanta* with the qaddish: "And with these heavenly hosts, we also..." While in AM this is followed by a list of reasons why man, God's feeble servant, feels he has to thank God particularly: 1. God has given us graces which we cannot repay; 2. His incarnation for our divinisation: "You clothed Yourself with our humanity, that You might make us alive by your Godhead"; 3. our reestablishment and reconciliation; 4. condemnation of our enemies; 5. grant of victory. AT and AN proclaim then the holiness of each one of the divine Persons. AN adds a reason: "for You have made Your worshipers on earth worthy to become like those who glorify You in heaven". AT adds other reasons why we thank God: He created us, gave us freedom and intelligence, and keeps us in existence.

Then follows in AT and AN a small Christology. Following attributes are given to the Son: AT: "the Only-hidden offspring of Your bosom". The incarnation is described with terms borrowed from Phil.2:6f. (cf. earlier in

this article). AT refers to the birth "from a virgin", AN "from a woman" only. AT adds following information: He fulfilled God's dispensation prepared before the foundations of the world. In Him dwells the fullness of the Godhead bodily. He is the Head of the church, the First-born from the dead, the Fullness of all. He offered Himself to God, sanctified and reconciled us through His blood, and justified us by His resurrection. AN gives a summary of the events of His life showing their salvific effect on us: birth, legislation, miracles, preaching, death, descent to sheol, resurrection, ascension, session at the right hand, and the institution of "the memorial of our salvation". Only AT mentions that Jesus offered Himself to the Father through the Spirit (Hb.9,14).

12. *Institution*: AT connects it with the *passion*: "On the night in which He was betrayed", and says also that His body is given not only for the forgiveness of sins, but also for the life of the world. AN connects the institution rather with the passover of the Mosaic law and says that Jesus Himself ate from it and that He mixed the cup and drank from it! Cf. Lk.22,15: "With desire I have desired to eat this Pasch with you"; St. Jerome: "The Lord Jesus Christ, Himself the guest and banquet, is both the partaker and what is eaten"; St. Thomas Aquinas: "Christ Himself was the first to fulfil what He required others to observe, e.g. baptism; cf. Ac.1,1: Jesus began to do and to teach."³¹

AT and AN mention that Jesus said: "the body and blood for the remission of sins" (Mt.26,28). AT adds: "for the life of the world". AN adds that Jesus mixed the cup with wine and water. In AT Jesus' final words stress the necessity to partake of the eucharist and orders to "do the same whenever you gather for my memorial", to which he celebrant replies with an anamnesis: "as we have been commanded, so we have gathered ... for the mystery ... which is great salvation for the entire race of men". In AN Jesus orders to "do so for My remembrance" until His return and stresses that whenever they partake of it they "commemorate My death", to which the celebrant replies with an invocation:

Therefore whoever approaches and partakes of these in true faith, let them be to him, O Lord, for the pardon of his debts, for the forgiveness of his sins, for the resurrection from the dead, and for a new life in the kingdom of heaven.

13. AM and AN (not AT) have here a *qulasa* with a different content. The one in AM (AM has only one *qulasa*) corresponds to the third one in AN (cf. no 16). In AN the deacon asks here to contemplate Christ's obedience to the Father, even in the terrible moment of His death.

14. *Fifth kusapa*: AN has a proper one, or an alternative which is almost identical with that of AM and AT. The alternative *kusapa* of AN is completely the same as that of AM in the Chaldean version, while that in the Nestorian version agrees with the Syro-Malabarean, abstraction made for the names of the pope and other authorities to be inserted. But the differences are only small (e.g., mention of Mary). Only AM and AT (Chaldean version) have also an optional *kusapa* of the departed, not AN which cannot be used for burials.

15. *Anamnesis, intercession* are proper to AN which has 5 instead of 4 *ghanta* cycles. We will however compare them together with the fifth *ghanta* (cf. no 18).

16. In this *third qulasa* the deacon proves the holiness of the mystery being celebrated from the worshipping attitude of the heavenly and earthly beings. This *qulasa* in its content corresponds to the one in AM. AN contains here also alternative *qulase*: the first or second can be repeated.

17. The *sixth kusapa*, being supplementary, is proper to AN. The alternative one corresponds to the second *ghanta* of AM.

18. *Fifth ghanta*. Originally the fourth and fifth *ghanata* were one. Let us compare the three anaphorae: AM: (1) Remember all the just through the commemoration of the body and blood of your Christ which we offer you upon your pure and holy altar, as you taught us. Grant us peace that all may know you, "that You alone are God, the true Father", and Christ your Son. He taught us the (way of holiness) of all the saints signed with the seal of baptism. (2) We are gathered in your name, and have received by tradition the example which is from you, we celebrate this Mystery of the passion, death, and resurrection of Christ.

AT: (1) We thank you, for though we are not worthy, you have sanctified us and made us worthy to minister before you. We thank You for the salvation through your it for the church, that you may grant her. (2) Give her

³¹ Thomas Aquinas: *Summa Theologica*, III, q.81, a.1; Jerome: *Ad Hedibin*, cp.120, PL. 22:986.

peace, keep away persecutions and schisms, may we all be in unity. We pray for our bishops, presbyters, deacons, all children of the church, the celebrant, for those for whom the oblation is offered; for the agriculture, for those who are in sin and error, that they may know you: "that you are God, the only true Father, the good One who desires that all men should live and turn to the knowledge of the truth". For our salvation the Son of God clothed Himself with a complete man and became the Mediator and Life-giver. (3) Accept this sacrifice of praise as a good memorial for the just and all departed children of the church, pardon them all sins which they have committed.

AN: (1) In commemorating this precept given for our salvation and all things done for our sake, we confess You, God Father; and the eternal begetting of Your Son; His dispensation effected for our sake through our humanity-, in the cross, passion, death, burial, resurrection, ascension, the session at the right hand, and the second coming; and also the Holy Spirit. (2) We offer You this sacrifice for all creatures and for the Church that You would keep her unharmed from all scandals; for our bishops, priests, deacons, faithful, sinners, celebrant, those who help the church; the poor, kings, leaders; for peace, agriculture, this and other countries, travellers, afflicted, prisoners, exiled, sick, enemies, "not for judgement or vengeance ... but for mercy and salvation and remission of sins, for you desire all men to live and to turn to the knowledge of the truth ... for You have commanded us through Your Son ... to pray for our enemies". (3) Bring back the erring, support the weak, do to all what is fit. Remember and pardon the departed. By the prayer of those who were pleasing to You, make us worthy of the heavenly inheritance. Grant us that we may live in sincerity of love. As You made us worthy of this holy ministry, so in the future world, make us worthy to partake of the eternal blessings.

The intercessory role of the eucharist is clear in AT and AN from the use of the particle 'for'. AT makes explicit petition for the acceptance of the qurbana by the Father and uses "name". AN is more detailed and extensive but does not pray explicitly for those for whom the qurbana is offered.

19. *Qulasa*: Proper to AN. The deacon stresses the holiness of this moment in which the priest invokes the Spirit who descends from on high to perform His will and sanctifies the eucharist for the pardon of debts and sins of those who partake of it.

20. *Epiclesis*: Actually, it is in the epiclesis of AN that the strongest evidence of direct evidence on AM can be found. This is the more convincing when we think that the epiclesis is not at all a signal for an intervention of the faithful. The first proof is its position in the anaphora: it is the final intercession, it constitutes the climax among the petitions. This is indeed one of the most distinctive features of the East Syrian liturgical tradition. Webb and Botte noticed already that the whole of the epiclesis of AM is reproduced in AT³¹. The initial invocation of the Holy Spirit in AM, "And let Your Holy Spirit come" becomes "And may, my Lord, the grace of the Holy Spirit come" in AT and AN.. All anaphorae use the verbs "rest", "dwell" (not in all manuscripts of AM), "bless", and "sanctify", the phrase "upon this oblation". In all this there is agreement between the anaphorae.

But there are an important number of changes: AN uses the terminology of "making" (changing), as in AJC (which is for the rest not in close verbal agreement with AN). All agree on the effects of communion: "for the pardon of his debts, for the forgiveness of his sins, for the resurrection from the dead"; AM and AN agree also on another effect: "and for a new life in the kingdom of heaven". The only particularity in AN is that these phrases, included in the epiclesis of AM, are to be found after its institution narrative. The fact that material has been displaced from one place of the anaphora to another, the fact that much of the epiclesis of AM has been reproduced, be it with some modifications and additions, show that the epiclesis of AN is a revision of the text of AM. In AT the blessing of the gifts is done in the name of the Trinity; in AN by the working of the Spirit. AN admonishes not to receive the eucharist in an unworthy manner.

21. *Final Doxology*: AN refers also to the eschatological bliss with the just.

21. *Some general elements*: Another striking verbal agreement is the description of the worshipping commu-

³¹ Botte: *Les anaphores...*, pp.10f; Webb, p.19.

nity: "Thus we, Lord, Your small, frail and miserable servants". It occurs twice in AM, and once in AT and AN (fifth ghanta. Spinks suggests that these words "represent a devotional or liturgical phrase peculiar to the East Syrians." Their use in different contexts in the three anaphorae suggests that this is indeed the case³². This seems to be a case of influence of a text familiar to the composers in their redaction rather than a direct borrowing and development of AM, as we have in the Magnificat. Being used to certain traditional formulas, the composers consciously or unconsciously use them in the redaction of new prayers—a case of homogenous development. Another verbal agreement is: "this great and awesome mystery". There are other similar verbal agreements, but they are less convincing because they are not strictly distinctive of the East Syrian liturgy: "and with these heavenly hosts, we also" (third ghanta); "For all Your benefits towards us ... for all Your graces" (second ghanta; fourth kusapa); and the typical doxologies³³.

AM has at two occasions the specific Semitic term of "Name of God"; AT has it six times; Gelston says in AN it occurs only once, and in a context where it has a different sense, speaking about those who are persecuted for the name of God (intercession). But he has overlooked the fifth kusapa where it is said: "Your Name is called upon me". Another important detail is the expression, typical for East-Syrian Christology: Christ "assumed" (literally: clothed Himself with/ cbl "our humanity". This occurs once in AM, twice in AT and once in AN. Finally, there is the expression "perfect man", showing the worry of the Theodoreans in AT and AN (third ghanta). From this comparison becomes clear that AT and AM cannot be abbreviations of AN, as claimed by Jones, because there is a great difference in theological insight and procedure. Between AT and AN, there are many similarities, point-

ing to the influence of a common source (AM?), rather than a direct dependance of one on another. I assume Gelston's conclusion: "This conclusion is strengthened by the fact that some of the material common to all three East Syrian anaphorae is found in different contexts in each of them"³⁴.

2. Anaphora of the Sixth Century³⁵

In the post-Sanctus³⁶ of this fragment we read: "You who are as You are, and nobody knows how You are" an expression reminding us of the second ghanta of AN: "who eternally and always exist and remain as You are". After a description of God's attributes the prayer recalls the creation of man and other benefits. A little further: "and we praise You, though our praises do not suffice"³⁷ recalling the same ghanta: "even if all the creatures should join in one mouth and in one tongue, it would not be sufficient to proclaim Your greatness". Unfortunately the Christological passages which should have been very helpful, are practically completely lost.

In the intercessions we find also familiar expressions: "for [whole Your holy church] which is [in the whole world] that she may be [in tranquillity] and peace [in this world.] For all [bishops] and the whole priesthood [and diaconate,] who [administer for] You in every place [and stand before You in all] [holiness and purity in Your] holy [church], that they may be kept [without] stain [and without guilt before You.] For all apostles and martyrs and confessors, [our] righteous and just fathers. For the faithful kings, who made in [His] the authority the truth of Your kingdom to triumph, so that the borders of their territory be kept in the peace which is from You, for the crowning of the year, that it may be blessed [and come] to [prosperous] perfection"³⁸. We can approach it to following expressions of AN:

and for the holy, apostolic and Catholic Church which is from one end of the earth to the other, that You

³² Spinks: Addai and Mari..., p. 26 @

³³ cf. Gelston: The Relationship..., pp. 21f.; Vadakkal, pp. 221-230.

³⁴ Gelston: The Relationship..., p. 26; cf. Gelston: Theodore of Mospuestia: The Anaphora and Mystagogical Catechesis 16, *Studia Liturgica* 26, (ed.) E.A. Livingstone, Leuven, Peeters, 1993, pp. 21-34.

³⁵ The texts between [] come from variant readings different from the main source.

³⁶ Hanggi, p. 398 (fol. 21a col. 1).

³⁷ Hanggi, p. 400 (fol. 21b col. 2).

³⁸ Hanggi, p. 403 (fol. 20a col. 2).

would keep her, unmoved and unharmed from all scandals ... for all our fathers and all the bishops ... for all the priests ... for all the deacons who hold the mystery of the faith with a pure conscience, for the faithful ... of Your pious and holy people ... for all faithful kings and the stability of their kingdom ... establish in them Your fear, plant in them Your truth and subject all barbarous nations to them ... cause the wars to cease in the extremities of the earth ... that we may lead a quiet and peaceful life in all sobriety and fear of God. For the fruits of the earth and a temperate climate; that the cycle of the year may be blessed with Your grace.

Finally, the epiclesis³⁹: "[may He make] the bread [this holy body] and the wine [this] precious blood] of Your Only-begotten ... he took and ate [from them,] may they be [for them for] sanctification [and purification] and for liberation from all evils, and for expiation of debts and sins". Compare this with AN: "Make this bread and this cup the body and blood of our Lord Jesus Christ ... may be for all those who receive them unto ... purification of the body and soul..."

3. Homilies of Narsai

In the anaphorae commented upon in *homily 17, Exposition of the Mysteries*, the intercession occurs before the anamnesis, as in the present AM, but different from AT and AN. This homily does not contain a word by word quotation, but rather a commentary, exception made for the sanctus and its prelude. Maybe he is commenting on the anaphorae in general⁴⁰. The summary of the intercessions seems to be in imitation of AN. He says explicitly: "Of all these the priest makes mention before God imitating Mar Nestorius in his supplication"⁴¹. The anaphora of *homily 32, homily 'on the Church and on Priesthood'*, has the sanctus after the epiclesis:

With the name of the Godhead, three Hypostases, he (the priest) seals his words and teaches men to cry 'Holy' with the spiritual beings.

But this sequence would quickly be abandoned, even at the time of Narsai, as we see in the other homilies. In *homily 21*, an exposition of the rites of baptism (qurbana included), we find a lot of similitudes. It seems that here also Narsai commented upon the anaphorae in general, or about an anaphora preceding the existing ones. Also his text is not a verbal quotation. He mentions institution words, although he might be speaking about the eucharist

in general in this passage; his epiclesis explicitly demands: "Make them the body and blood of King Messiah".

Comparing all the East-Syrian sources concerning the intercessions we can conclude: Narsai, AM and the sixth century fragment agree in mixing the commemorations of the living and the dead all together while in AT and AN both are commemorated in separate prayers. If we join the East and West-Syrian sources two families can be discerned: 10 Narsai, AM, the fragment, AC; 20 AT, AN, Cyril's MC, AJ (Syriac & Greek), A of Mark, AB, AJC. The bishops, doctors, etc., commemorated after the prophets, apostles and martyrs in AT and AN are distinct from those mentioned after the church: they are the departed ones. In spite of this difference, we notice a common vocabulary between Narsai and AN. Proper to Narsai and AT are the "periodeutae", the prayer for the purity and holiness of the clergy, the prayer for those for whom the qurbana is offered. Differences can be explained also by later redactional changes to AN. We come to the same conclusion as Gelston that, mainly because of the biblical citations, also because of some other in themselves insufficient evidences, the composer of AN was more familiar with the Syriac than with the Greek text of the bible; so probably AN (and AT) was originally composed in Syriac. We find a confirmation of this in its structure and some of its elements, which it has common with the other East Syrian anaphorae. However we cannot deny a strong influence from other traditions, namely the Antiochene and the Byzantine traditions. The limitation in place obliges us to restrict our study to a few comparisons.

Antiochene Tradition:

1. Apostolic Constitutions

The third prayer shows some parallel with AN's second ghanta⁴²:

AC: You are great, Lord almighty, and great is Your might, and Your intelligence cannot be calculated ... The zealous army of angels with the intelligible spirits says: 'One alone is holy' ... and the holy six-winged seraphim with the cherubim singing to You

³⁹ Hanggi, p.403f. (fol.20b col.1).

⁴⁰Spinks: Eucharistic Offering, ..., p.356.

⁴¹Narsai Doctoris Syri homiliae et carmina, (ed.) Mingana, Mossul, vol.1, 1905, pp.18-20; for more details: cf. pp.1xv-1xxi.

⁴²Constitutions 7:35 in: Didascalia et Constitutiones Apostolorum, (ed.) Franciscus Xaverius Funk, Paderborn, 1906, 2 vol.1; reprint Torino, Bottega d'Erasmio, 1979, pp.428ff.

the hymn of victory, cry out with voices that are never silent: 'Holy, holy, holy the Lord Sabaoth. The multitude of the other orders, the angels, the arch-angels ... say in a loud voice: Blessed the glory of the Lord and of His place ... For You are the God and the Father of Christ ... through whom there is owed a worship that is worthy of You, on the part of all holy and rational nature.

AN: Unto You, Lord, mighty God, eternal Being, almighty Father ... For You are ... incomprehensible, infinite, inexplicable, ... high and far above the thoughts and understanding of all creatures ... For You are our God, the Father of our King and Lord and Saviour, Jesus Christ ... myriads of angels and archangels stand ... with a loud voice proclaim constantly Your praise and singing halleluia, crying one to another and saying: Holy, holy, holy is the Lord God almighty ... For who is able to utter the marvels of Your power, or to declare all Your praises?

The fourth prayer has more correspondances⁴³.

AC: Lord God almighty, You have created the world through Christ and You have established a memorial of it in the sabbat ... that we might commemorate the Wisdom which You have created: how, on our behalf, it accepted to be born of a woman ... it suffered for us by Your leave, it died and was raised by Your might ... has conquered death and brought life and incorruption.

AN: Our Lord Jesus Christ ... and is the Maker of all creatures ... He was born of a woman ... For all, He gave Himself up to death, which reigned over us ... He ransomed and saved us. He descended into sheol and loosed the bands of death ... He rose from the dead ... He left us the memorial of our salvation, this mystery which we offer before You.

2. Anaphora of St James

This anaphora was originally composed in Greek in the fourth century. The Council of Trullo in 692 (can 32) attributes it to St. James, brother of the Lord. The Syriac shortened version dates from the sixth century⁴⁴. The structure of AJ and AN is the same, except for the last part: AJ: epiclesis - intercession / AT, AN: intercession - epiclesis. Its presanctus has parallel passages to AN's second ghanta in the beginning, and at the end in the transition to the sanctus. Note the addition to the biblical text, common with the East Syrian anaphorae: "who has come":

AJ: How truly meet and right, equitable and availing to salvation it is, to praise You, to hymn You, to

bless You, to adore You, to glorify You, to give you thanks! You, the Creator of every creature ... the angels, the archangels ... crying out one to the other with unceasing voices and in incessant theologies, the victory hymn of the majesty of Your glory, with one great voice ... and saying: Holy, holy, holy, Lord of Sabaoth. Heaven and earth are full of your glory. Hosanna in the highest. Blessed he who has come and who comes in the name of the Lord. Hosanna in the highest⁴⁵.

AN: Unto You ... it is meet, proper and right that we thank, adore, glorify and exalt You ... for everything is Your work ... angels and archangels stand, who all together in the same manner fly and hover without ceasing and continuously, and with a loud voice proclaim constantly Your praise and singing hallelujah, crying one to another and saying: Holy, holy, holy is the Lord God almighty. For heaven and earth are full of His glory. Hosanna in the highest. Hosanna to the son of David. Blessed is He who came and comes in the name of the Lord. Hosanna in the highest.

There is also resemblance in AJ's postsanctus, parallel to AN's third ghanta:

AJ: You are holy, King of ages and the Lord and Giver of all holiness, and holy is Your Only-begotten Son our Lord Jesus Christ, through whom You have made all things, and holy is Your all-holy Spirit⁴⁶.

AN: Holy are You indeed ... for You have made Your worshipers on earth worthy to become like those who glorify You in heaven. Holy also is Your Only-begotten Son, our Lord Jesus Christ, with the Holy Spirit, who is ... the Maker of all creatures.

In IN Jesus' hands are called "holy, pure, spotless. The end of IN is partially similar:

Do this as a memorial of Me: as often as you eat this bread and drink this cup, You announce the death of the Son of man and you proclaim His resurrection until He comes.

The anamnesis also mentions His

AJ: cross, death, burial, rising from the dead on the third day and His return to heaven and His sitting at Your right hand and is second glorious and awesome parousia when he will come in glory to judge the living and the dead, when he will render to each according to his works⁴⁷.

AN: cross, passion, death, burial, resurrection on the third day and ascension into heaven, in the session at the right hand and the glorious second coming of our Lord Jesus Christ to us, through whom You will judge the dead and the living, rewarding everyone according to His works.

⁴³Constitutions 7:361; Funk, pp.432ff.

⁴⁴cf. Tarby A.: La priere eucharistique de l'Eglise de Jerusalem, Paris, 1972, p.30; Greek text (Vat.cod.lgr.2282): Hanggi, pp.244-261; Syriac text: Hanggi, pp.269-275 (Syriac text with English translation: cf. Book, pp.95-160; Armenian: Book, pp.342-346.

⁴⁵Bouyer, p.270; Hanggi, pp.269f.

⁴⁶Bouyer, p.271; Hanggi, pp.270.

⁴⁷Bouyer, p.271; Hanggi, pp.271.

In both the anamnesis is followed by the offering: "We offer in accordance ... this awesome and unbloody sacrifice" followed by all the intentions of the church. The epiclesis precedes the intercession: God is asked to:

AJ: send down Your all-holy Spirit Himself upon us and these holy gifts which we present to You, so that by visiting them with His holy, good and glorious presence He may sanctify them and make this bread the holy body of Christ and this cup the precious blood of Christ, so that they may be for all those who partake of them for the remission of sins and for eternal life, for the sanctification of souls and bodies...

AN: And may, my Lord, the grace of the Holy Spirit come. And may it dwell and rest upon this oblation which we offer before You. May He bless it, sanctify it and make this bread and this cup the body and blood of our Lord Jesus Christ, changing and sanctifying them by the operation of the Holy Spirit, so that the reception of these glorious and holy mysteries may be for all those who receive them unto eternal life and resurrection from the dead, purification of the body and soul, for the illumination of the intelligence, unveiled faces before You, and eternal salvation ...

This is followed by a passage which we find in the intercession of AN:

AJ: for the strengthening of Your holy catholic and apostolic church which You have founded upon the rock of faith so that the gates of hell may not prevail against her, delivering her from every heresy and scandal of the workers of iniquity.

AN: the holy, apostolic and Catholic Church which is from one end of the earth to the other, that You would keep her, unmoved and unharmed, from all scandals ... so that there be upon her no stain, nor blemish, no wrinkle, or any such thing; for You have said through Your only Son, our Lord Jesus Christ, that the gates of hell shall not prevail against her.

3. Anaphora of the Twelve Apostles (12A)

This anaphora is one of the eldest and comes from the Syrian-Antiochene tradition. It is much related to AJC⁴⁸ and also to AN: First the presanctus (cf. AN's second ghanta):

12A: It is meet and right to worship You and to glorify You, for You are the true God, together with Your Only-begotten Son and the Holy Spirit. You have brought us into being out of nothing, You have

lifted us up from the fall, and You have not stopped until You have raised us up even into heaven that we might obtain the kingdom that is to come. For all this we thank You, You, Your Only-begotten Son, and the Holy Spirit. Before and about You stand the many-eyed cherubim and the six-winged seraphim. They glorify and praise, together with all the other heavenly powers with one unceasing voice and in unceasing hymns they proclaim and sing: Holy, holy, holy, Lord sabaoth. Heaven and earth are filled with Your glory. Hosanna in the highest. Blessed is He who comes and who will come in the name of the Lord. Hosanna in the highest.

AN: It is meet, proper and right that we thank, adore, glorify and exalt You at all times and at every hour. For You are the true God ... You with Your Only-begotten Son and Your Holy Spirit ... You brought us into existence from nothing, and established us. When we had stumbled, fallen and wasted away, You renewed us, raised us up, and purchased us again. You did not cease doing all things carefully for us, as far as lifting us up to heaven, and in Your pity gave us the kingdom to come. For all Your benefits towards us we thank You, God, Father of truth, and Your Only-begotten Son, and Your living and Holy Spirit ... For before Your Trinity, Lord, thousands of thousands and myriads of myriads of angels and archangels stand, who all together in the same manner fly and hover without ceasing and continuously, and with a loud voice proclaim constantly Your praise and singing halleluiahs, crying one to another and saying: Holy, holy, holy is the Lord God almighty. For heaven and earth are full of His glory. Hosanna in the highest. Hosanna to the son of David. Blessed is He who came and comes in the name of the Lord. Hosanna in the highest.

In its IN it is said that Jesus tasted from the cup. Some effects of communion are added:

12A: illumination of the Spirit and assurance before the awesome tribunal of Your Christ.

AN: illumination of the intelligence, unveiled faces before You, and eternal salvation.

4. Cyril of Jerusalem: Mystagogical Catecheses (4th C.)

Cyril's commentary is based on AJ, but it has some particularities:⁴⁹ the anaphora ends with a sanctus followed by an epiclesis in which we find the eldest mention of an explicit change of elements through the operation of the Holy Spirit⁵⁰.

⁴⁸Hanggi, pp. 265-268; Syriac text with English translation: cf. *The Book of the Divine Liturgies According to the Rite of the Syrian Orthodox Church of Antioch*, (ed.) Athanasius Yeshue Smuel, (tr.) Murad Saliba Barsom, Lod, 1991, pp. 207-228;

Bouyer, pp. 282-285.

⁴⁹Hanggi, pp. 206-209.

⁵⁰Hanggi, p. 209; English tr.: Nicene and Post-Nicene Fathers, (ed. Schaff), vol. 7, Michigan, Eerdmans

The Byzantine Tradition: Anaphorae of St John Chrysostom and St Basile⁵¹

We give three examples: First, the pre-sanctus (second ghanta):

AJC: It is meet and right to praise You, to thank You, to worship You in every place of Your sovereignty. For You are God, ineffable, inconceivable, invisible, incomprehensible, who are ever and for ever the same, You with Your Only-begotten Son and Your Holy Spirit.

You brought us into existence from nothing, You have lifted us up from the fall, and you have not stopped until You have raised us up even into heaven that we might obtain the kingdom to come. For all this we thank You, You, Your Only-begotten Son, and Your living and Holy Spirit, for all Your graces, those we know and those we know not, both open and hidden.

We also thank You for this ministry, and beseech You to accept it from our hands, although thousands of archangels attend You and ten of thousands of angels, the cherubim and the six-winged, many-eyed seraphim, soaring, flying, proclaiming, crying out and saying:

AN: Unto You, Lord, mighty God, eternal Being, almighty Father, who eternally and always exist and remain as You are; it is meet, proper and right that we thank, adore, glorify and exalt You at all times and at every hour.

For You are the true God, incomprehensible, infinite, inexplicable, invisible, uncompounded, impassible, immortal, high and far above the thoughts and understanding of all creatures. You are everywhere present, and in no place bounded, You with Your Only-begotten Son and Your Holy Spirit.

Give us the word to open our mouth, Lord, that with a contrite heart and humble spirit, we may offer unto You the spiritual fruits of our lips, a reasonable service. For You are our God, the Father of our King and Lord and Saviour, Jesus Christ, our hope, in Whom are hidden all the treasures of wisdom and knowledge. Through Him we have received the knowledge of the Holy Spirit, the Spirit of truth, who proceeds forth from You, Father, and is of the hidden nature of Your Godhead. By Him all rational beings, visible and invisible, are strengthened, sanctified, perfected and fulfilled. To You, to Your Only-begotten Son, and to Your Holy Spirit we lift up continual praise, unceasingly and at all times.

For everything is Your work; You brought us into existence from nothing, and established us. When we had stumbled, fallen and wasted away, You renewed us, raised us up, and purchased us again. You did not cease doing all things carefully for us, as far as lifting us up to heaven, and in Your pity gave us the kingdom to come. For all Your benefits towards us we thank You, God, Father of truth, and Your Only-begotten Son, and Your living and Holy Spirit, and we worship You for all Your graces You

have wrought towards us, those we know and those we know not, both open and hidden.

We also thank You for this ministry, and beseech You to accept it from our hands. For who is able to utter the marvels of Your power, or to declare all Your praises. For even if all the creatures should join in one mouth and in one tongue it would not be sufficient, Lord, to proclaim Your greatness.

For before Your Trinity, Lord, thousands of thousands and myriads of myriads of angels and archangels stand, who all together in the same manner fly and hover without ceasing and continuously, and with a loud voice proclaim constantly Your praise and singing halleluia, crying one to another and saying:

AB: You, who are Master, Lord, mighty God, adorable Father, how meet and right it is in the majesty of Your holiness to praise You, to exalt You, to bless You, to worship You, to thank You, to glorify You, You who alone are really God, and to offer to You with a contrite heart and a humbled mind this our reasonable worship.

For it is You who has given us to know Your truth. And who is able to praise Your wonders, or to declare all Your praises? Master of all things, Lord of heaven, of earth and of every creature, visible and invisible, You who are seated upon a throne of glory and who plumb the depths, without beginning, invisible, incomprehensible, indescribable, immutable. The Father of our Lord Jesus Christ, of the great God and Saviour of our hope, who is the image of Your goodness, the imprint equal to its model, who shows You in Himself, You, the Father, living Word, true God before the worlds, Wisdom, Life, Sanctification, Power, true Light, through whom the Holy Spirit was manifested, the Spirit of truth, the gift of sonship, the pledge of our future inheritance, the first fruits of eternal good things, the life-giving power, the source of sanctification, through which every rational and spiritual creature is made able of rendering You worship and gives You eternal glorification, for all things are in Your service.

For it is You who are praised by the angels, the archangels, the thrones, the dominations, the principalities, the authorities, the powers, and the many-eyed cherubim, the seraphim are around you, each having six wings, with two they veil their face, with two the feet, and with two they fly, they cry out to one another with mouths that do not tire, in doxologies which are never silent, singing, proclaiming, crying out the victory hymn and saying:

A second example: The post-sanctus:

AJC: Together with them, we also, Master of powers and Lover of men, proclaim and say: Holy are You all-holy, and filled with Your majesty is your glory, You have so loved the world that You gave Your Only-begotten Son, that whoever believes in Him may not perish but have everlasting life, the one who has come and who, having accomplished the

⁵¹Hanggi, pp.223-243; Boyer, 1, pp.286-303 (with small modifications).

whole economy instituted for us...

AN: And with these heavenly hosts, we also, good Lord and God, merciful Father, cry out and say: Holy are You indeed, and truly glorious, high and exalted above all, for You have made Your worshipers on earth worthy to become like those who glorify You in heaven. Holy also is Your Only-begotten Son, our Lord Jesus Christ, with the Holy Spirit, who is with You from eternity, and is consubstantial with You, and is the Maker of all creatures.

We bless, Lord, God the Word, the hidden offspring of Your bosom, who being in Your likeness and the splendour which is from You and the image of Your Being, thought it not robbery to be Your equal, but emptied Himself and took the likeness of a servant and became a perfect man with a rational, intelligent and immortal soul and with a mortal human body. He joined to and united with Himself in glory, power and honour, our passible nature formed by the power of the Holy Spirit for the salvation of all. He was born of a woman and was under the law, that He might redeem those who were under the law, and that He might quicken all those who had died in Adam, He destroyed sin in His flesh and abolished the law of ordinances with His commandments. He opened the eyes of our blind minds and tread out for us the path of salvation. He enlightened us with the light of divine knowledge. To those who received Him, He gave power to become children of God. He purified and absolved us by the baptism of holy water, and sanctified us in His grace by the gift of the Holy Spirit. Those who were buried with Him by baptism into death He raised up and made them to ascend and to sit with Him in heaven according to the assurance of His promise. He loved His own who were in this world, He loved them to the end. He became the ransom for the penalty of the sin of our race, for the life of all. For all, He gave Himself up to death, which reigned over us, to whose dominion we were subduced, for through our sin we were sold to it, and by His precious blood He ransomed and saved us. He descended into sheol and loosed the bands of death; and because it was not right that He, the first fruit of our salvation, should be held in sheol by death, He rose from the dead on the third day and became the first born of the dead, that in all things He might have the first place. He ascended into heaven, and sat down at the right hand of Your Majesty, God. He left us the memorial of our salvation, this mystery which we offer before You.

AB: Together with these blessed powers, Master, Lover of men, we also, sinners, cry out and say: How holy and how all-holy are You, and there is no limit to the majesty of Your holiness, and (You are) holy in all Your works, for You have disposed all things for us in righteousness and true judgment ... But when the fulness of time came, You spoke to us through Your Son Himself, through whom You had also created the ages, He who is the splendour of Your glory and the form of Your substance, bearing all things by the word of your power, did not look upon equality with You, God and Father, as a plunder, but being God before the ages, he was seen upon the

earth, and He lived among men, and having taken flesh from a holy virgin, He emptied Himself, taking the form of a servant, conforming Himself to the body of our lowliness in order to conform us to the image of his glory. For since by a man came sin into the world, and by sin death, it pleased Your Only-begotten Son, who is in Your bosom, God and Father, born of a woman, the holy mother of God and ever-virgin Mary, born under the law, to condemn sin in His flesh, so that we who died in Adam so that we who died in Adam may be brought to life in Him, Your Christ. Having lived as a citizen of this world, giving the ordinances of salvation, turning us away from the waywardness of idols, He introduced us into the knowledge of You, the true God and the Father, having acquired us for Himself as a people which is His own, a royal priesthood, a holy nation, having purified us by water and sanctified us by the Holy Spirit, He gave Himself over in exchange to death, in which we have been held, sold by sin, and he descended into hell through the cross, in order to accomplish all things by Himself, He loosed the bonds of death, and having risen on the third day, and having opened to the flesh the path of the resurrection from the dead, since it was not possible that the dispenser of life would be dominated by corruption, He became the first fruits of those who sleep, the first-born of the dead, that in all things He might have the first place. He ascended into heaven, and sat down at the right hand of Your Majesty in the highest, he who will render to each one according to his works. Moreover He left us as a memorial of His saving passion what which we have presented to You.

A last example: The epiclesis:

AJC: To send Your Holy Spirit upon us and these gifts presented, and to make this bread the precious body of Your Christ, changing it by Your Holy Spirit, and what is in the cup the precious blood of Your Christ, changing it by Your Holy Spirit, so that they may be for those who partake of them for the temperance of the soul, the remission of sins, the communication of the Holy Spirit, the fulness of the kingdom, free access to You, and not for judgment or condemnation.

AN: And may, my Lord, the grace of the Holy Spirit come. And may it dwell and rest upon this oblation which we offer before You. May He bless it, sanctify it and make this bread and this cup the body and blood of our Lord Jesus Christ, changing and sanctifying them by the operation of the Holy Spirit, so that the reception of these glorious and holy mysteries may be for all those who receive them unto eternal life and resurrection from the dead, purification of the body and soul, for the illumination of the intelligence, unveiled faces before You, and eternal salvation which You promised us through our Lord Jesus Christ, so that we may all be united in one accord, in one bond of love and peace, and be one body and one spirit, as we are called in one hope of our calling. And may no one eat and drink it to the

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THE EASTERN LITURGICAL ETHOS AND PRACTICES OF THE SYRO-MALABAR CHURCH

Introduction

The realisation of unity is of paramount importance for the organic growth of the Church. The unity within the Church is to be achieved primarily through the Holy Eucharist, the sacrament of unity and love. Since the Church is also a human institution. This unity may be achieved through a process of *Kenosis*. It is possible only if the members of the mystical body of Christ are properly disciplined. A disciplined Church is a united Church. The Church can possibly achieve this goal when every member of the Church irrespective of the office he/she holds or ministry he/she exercises, is prepared to subject himself/herself to the authority in the Church in humble obedience.

Since a few years the Syro-Malabar Church, perhaps the most vibrant and dynamic of all the Churches is the breeding place of 'dissidents'.

Under the pretext of the liturgy crisis in the Church the dissidents aired their ill feelings against the ecclesiastical authorities, for by then liturgy had become the bone of contention thanks to the proliferation of unwarranted liturgical practices with support from certain quarters. Since the last decade the priests who are interested in the catholicised pentecostal movements took upon themselves the role of "*saviours*" ("*siddhans*" - the enlightened) who can save the Church from the "*liturgy maniacs*". The media which is interested in demoralising the Church, gave undue publicity to their unqualified pronouncements and unwarranted experiments on liturgical matters.

The ordinary faithful, not excluding the priests and religious, were on the one hand deprived of a proper liturgical catechesis and on the other hand were confused with wrong notions and information about the nature of

condemnation of his body and soul; let it not be to him unto suffering and disease, because of his sins in that he ate of this Bread and drunk of this Cup while he was unworthy; but may he be strengthened and fortified in all things which are pleasing to You, so that with a pure conscience we all may be made worthy to partake of the body and blood of Your Christ. That when we shall stand before You at that awful and glorious tribunal before the throne of Your Majesty, we may find mercy and compassion and rejoice with all those who from the beginning have been well-pleasing to You.

AB : To cause Your Holy Spirit to come upon us and these gifts which we present to You, that He may bless them, sanctify them and present to us (in) this bread the precious body of our Lord, God and Saviour Jesus, and in this cup the precious blood of our Lord, God and Saviour Jesus Christ, shed for the life of the world, changing them by Your Holy Spirit. And all of us who partake of the one bread and the cup, unite us with one another in the fellowship of the one Spirit, and cause that not one of us will partake in the holy body and blood of your Christ for judgment and condemnation, but that we might find mercy and grace with all the saints that have

been pleasing to You in the ages.

We can see from these tables that many ideas and terms are common with the Syrian anaphorae, certain things are common only with one of both Byzantine prayers. Some parts are put in other places in the anaphora, as e.g., the description of Christ "image of Your goodness, the imprint equal to its model, who shows You in Himself". Certain formulations have been transported from one ghanta to another, in other contexts. This all shows that the Byzantine anaphorae have been a source of inspiration for a new composition respecting the East Syrian structure and theology. We must thus conclude with the golden mid-way: AN is an original East Syrian composition, but richly inspired by its own and related traditions, Byzantine and West Syrian.

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liturgy. The extempore addition of spontaneous prayers and hymns as well as the omission of liturgical prayers and rites by priests in the liturgical celebration reduced and degraded Church's liturgy to a private devotion. Ventilation of half-truth and false information on the facts related to the process of restoration and renewal of liturgy in the Syro-Malabar Church through the media, including the official organs of the eparchies, further vitiated the atmosphere.

It is in this context the synod has come out with the eagerly awaited unanimous decision to implement uniformity in the celebration of the Holy Qurbana in the whole Church. The decision of the Synod of Bishops has given a ray of hope to all the faithful especially the priests, religious and the lay faithful, who sincerely wished the good of the Church - the sign and sacrament of Christ on earth. The present article is a humble attempt to pin point certain areas which need, in our pilgrimage, the attention and consideration of all those responsible for the implementation of the Synodal decisions.

1.0.0. Liturgical Heritage

Liturgy being the source and summit of ecclesial life (SC 10), the experience of Faith is intimately related to the liturgical life of the Church well expressed by the age old principle: *Lex orandi, lex credendi*.

The liturgy of the Church is first of all a celebration, by means of the holy Spirit, of the mystery of our Salvation, accomplished in the Passover of the Lord Jesus, in obedience to the eternal will of the heavenly Father¹.

The Christian liturgies are original creations of Christianity. They, however, are not ex-nihilo creations or **motherless and fatherless like Melchizedek**². The Christian liturgies are intimately linked to the Jewish paschal liturgy with its **anamnetic** (memorial), **Eucharistic** (thanksgiving) and **doxological** (praise and blessing) aspects and to the Synagogue liturgy with the emphasis on the readings from the Sacred Scrip-

tures.

The principal sources or documents on Christian liturgy besides the Jewish liturgy are to be found in the gospels, letters of Paul and the Acts of the Apostles of the New Testament³; in the writings of the Fathers and early Christian liturgical texts viz. Didache, *Apologia* of Justin, *Dialogus cum Tryphone*, *Apostolic Tradition* of Hypolytus and *Apostolic Constitutions*; *Anaphora* of the Apostles and the apocryphal writings *Acta iohannis* and *Acta Thomae*⁴.

1.1.0. Eastern Liturgical Heritage

There has been an evolution in liturgy and the formation of liturgical families both in the East and the West, although the information we possess is scanty. The written form of liturgical prayers in both Judaism and Christianity is relatively a later phenomenon and the prayers began to be written down when there was the danger of being changed due to heresies especially Arianism. The role of the Fathers of the Church in the preparation of liturgical formulas is very significant.

Since the formulations and manuscripts were primarily meant for use in the liturgical celebrations, they were usually destroyed or scrapped once they were in disuse. Therefore we have very few precious fragments from the early period. There is, however, an abundance of those formulations that dominated or were accepted. A consensus has been established among the comparative liturgists connecting this vast proliferation with five great principle centres or with five areas of composition and initial diffusion. Thus in general it may be said that there are five basic schemas for the Eucharistic prayer that are still found. They are the East Syrian, the West Syrian, the Alexandrian, the Roman and the Gallican-Moszarabic types⁵.

¹ Congregation For the Oriental Churches, *Instruction: for applying the liturgical prescriptions of the Code of Canons of the Eastern Churches* given on January 6, 1996. Rome. Hereafter cited as *Instruction*.

² Louis Bouyer, *Eucharist: Theology and Spirituality of Eucharistic prayer*, (Notre Dame 1968) 15

³ Mt. 26, 26; Mk 14, 22; Lk 22, 19; 1 Cor 11, 23-25; 10, 16; Acts 2, 42; 20, 7; 27, 35

⁴ Didache 9, 10, 14; Justin, *Apologia* 1, 65-67; *Dialogus cum Tryphone* 41, 1-3; 117, 1-3; *Apostolic Tradition* of Hypolytus and *Apostolic Constitutions* VIII, 12, 4-51; *Anaphora* of the Apostles and the apocryphal writings *Acta iohannis* and *Acta Thomae*, 27, 49, 50, 133, 158 see texts in HANGGI-PAHL, *Præx Eucharistica*, *Textus e variis liturgiis Antiquioribus Selecti*, Freiburg 1968, pp 66-95 and 375-380.

⁵ L. Bouyer, *Eucharist*, 136-138.

Baumstark proposes certain principles or laws that shed light on the evolution of the Oriental liturgies. In the development of liturgy from a fluid state, the transition was from diversity to unity. That is, from diversity of texts, formulas and rites there was a gradual movement towards unity. Secondly, there has been an evolution from sobriety to richness and embellishments. Thirdly, the discovery of new texts gradually substituted those of the old⁶.

In other words what was once one loose collection of individual local Churches each with its own liturgical uses, evolved into a series of intermediate structures or federations (later called patriarchates) grouped around certain major sees. This process stimulated a corresponding unification and standardizing of church practice, liturgical and otherwise. Hence, the process of formation of rites is not one of diversification, as is usually held, but of unification⁷.

The significant role of the liturgy in the life of Christians of the East is very much emphasised by the Eastern Fathers in their catechetical homilies and mystagogical catechesis. In the East, *"the liturgy is not one of the many things the Church does. It is its very life"*⁸ and the Easterners do not go to the Church to get something out of it but to get the inestimable privilege of glorifying God⁹. The living traditions of the Eastern Churches cannot be separated from their rites namely liturgy.

The pre-eminence of the liturgical patrimony is even greater in the Eastern Churches because they have maintained in a special way the primacy of the liturgy as the summit of Christian life, remaining thus completely faithful to the spirit of the Church of the Fathers¹⁰.

St Irenaeus says, *"Our doctrine is in agreement with the Eucharist and is confirmed by the Eucharist"*¹¹. Theodore of Studite says that *the liturgy recapitulates the economy of salvation*¹². The Fathers of Vatican II have all praise for the great love with which the Easterners celebrate the Sacred liturgy (UR 15). The faith of the Christians of the East was always centred around and rooted in liturgy.

"Everyone knows with what love the Eastern Christians celebrate the sacred liturgy, especially the

Eucharistic mystery, source of Church's life and pledge of future glory (UR 15) ...Participation in Trinitarian life takes place through the liturgy and in a special way through the Eucharist, the mystery of communion with the glorified body of Christ, the seed of immortality... This sense of the inexpressible divine reality is reflected in liturgical celebration, where the sense of mystery is so strongly felt by all the faithful of the Christian East." (OL n.6)

The Easterners love liturgy above all others, for Eucharist is the centre of their ecclesial life. The Eucharistic community is not an isolated community cut off from the mother Church and the Church universal. It is through the liturgy, particularly the Eucharist a particular community manifests its identity and bond with the whole Church and all Churches in all centuries¹³.

When the Church is seriously thinking of a homogeneous celebration of the Eucharistic liturgy in the Church the knowledge of the main features of the Eastern liturgies will be of great help to all those who are responsible for liturgical catechesis.

1.1.1. A Deep sense of Mystery and Transcendence

The Eastern liturgies, in a special way, are permeated by a deep sense of sacredness, mystery and transcendence and these liturgies communicate a sense of reverential awe in the faithful. This sense inculcates in the participants a deep awareness of God's Majesty and Transcendence and their own lowliness, imperfections and sinfulness. Pope John Paul II also refers to this mystery aspect felt by the faithful of the East in their liturgies. The "sense of the inexpressible divine reality is reflected in liturgical celebration, where the sense of mystery is so strongly felt by all the faithful of the Christian East." (OL 6) The inner joy and the experience of those who participate in an Eastern liturgy may be compared to that of Isaiah during his vision (Is 6:3-8). The often repeated responses like *"Lord have mercy on us"*, *"Pray for me brothers"* of the celebrant, the *"Kusappa prayers"* etc found in the East Syrian and other

⁶ Baumstark, A., *Comparative liturgy*, Eng. Trans. F.L. CROSS, Westminster-Maryland, 1958, 15-30.

⁷ Taft R. *Beyond East and West*, problems in liturgical understanding, Washington DC-1984, p.167.

⁸ Taft, *Beyond East and West*, p.41

⁹ cf. Taft, *Beyond East and West*, p. 33

¹⁰ Instruction art. 15

¹¹ *Adversus Haereses* IV, 18, 5

¹² *Antirrheticos* 1,38

¹³ For a detailed discussion see .N.Nissiotis, "Worship, Eucharist and Intercommunion", SL 2, 1963, 193-222

Eastern liturgies express very well a deep sense of God's Majesty and transcendence as well as the sentiments of unworthiness, humillity and sinfulness.

1.1.2. A Deep sense of Signs and Symbols

God in his abounding mercy and love, wished to choose the sacramental economy in order that we may have life and have it in abundance. This sacramental economy is founded on the mystery of incarnation. The invisible God became visible in the person Jesus Christ-God made man. The Christ in turn becomes visible in the Church. "In this age of the Church Christ now lives and acts in and with his Church, in a new way appropriate to this new age. He acts through the sacraments in what the common tradition of the East and the west calls "the sacramental economy"; this is the communication (or dispensation) of the fruits of Christ's Paschal mystery in the celebration of the Church's "sacramental liturgy."¹⁴

The sacraments are the channels by which the Church dispenses the divine. Humans have to depend on these visible realities, called sacramental signs and symbols, to grasp and get in touch with the divine realities. Liturgy being the celebration of the divine and saving realities in a visible manner is a celebration through signs and symbols. (SC 7). Anyone who belittles the importance of signs and symbols in liturgy is belittling the very sacramental economy. Hence the faithful while participating in the liturgical celebrations must be prepared to enter into the world of signs and symbols to understand the divine mysteries.

1.1.3. A Deep sense of Liturgical Space

The Easterners are not familiar with liturgical celebrations outside a consecrated church or in private houses without very grave reasons. The architecture of the church is determined by the liturgical celebration and the symbolism of the church. The Churches in the Eastern tradition are orientated towards the East, that the celebrant, the priests, the ministers and the faithful face the East (*Ex Oriente lux*, Lk 1:78). The church building, in almost all the Oriental Churches, has

three sections. The sanctuary (*Madhibhaha*) reserved for the priests and deacons, the place of the choir in the *Questroma* in the East Syrian tradition and the nave (*Haikala*) for the faithful. In the East Syrian tradition, the consecration of a church is reserved to a bishop and it was ones considered equal to sacrament. One of the two additional talents given to a bishop during his episcopal ordination is the power to consecrate a Church.

A Church building has its symbolic meaning and purpose and this meaning and purpose should be the factors that decide the architecture of the Church. The Churches express a spiritual conception about the world and the supernatural realities safe guarding the Christian identity and the liturgical tradition of an individual Church.

The East Syrian liturgy and the symbolism of the church building should be understood in the background of a cosmological conception of the two worlds-the world that is visible, mortal, corruptible and morally unstable and the other world that is invisible, immortal, incorruptible and eternal. In the East Syrian tradition a church building symbolises the whole universe comprising both heaven and earth. According to Liber Patrum the church is the type of both worlds; the temple represents the present world and the altar or the sanctuary the future world.

According to the East Syrian interpretation, the sanctuary symbolises heaven, the *Questroma* the paradise, the *Haikala* the earth. The bema at the centre of *Haikala* the earthly Jerusalem, the small alter on the bema symbolises the Calvary and the passage (*Sqaqona*) from sanctuary to the bema signifies the way of truth. The church also symbolises the sacred humanity of Christ (In 2:19). Liturgiologists, like Martimort, are of opinion that the Churches of the East provided an original solution to the various problems of arrangement that were posed by the houses of worship.

The outward structure of the churches of the St Thomas Christians was very much similar to that of the Hindu temples. The cross on the churches was the identifying mark. The interior of the Church was constructed to suit the litur-

¹⁴ Catechism of the catholic church, TPI Bangalore-1994, art.1076

gical celebration with various parts: Sanctuary, Questroma, Haikala, bema etc. The symbolic meaning of these places and of the movements in these places are already established and interpreted by the earliest Syriac Fathers¹⁵.

The Fathers of the Vatican Council II, give two most important norms to be followed in the construction of a church. The churches are for the celebration of the liturgy of the Church and conducive for the active participation of the faithful. *"And when the churches are to be built, let great care be taken that they be suitable for the celebration of the liturgical services and for the active participation of the faithful"* (SC124).

Proper and meaningful liturgical celebration demands an architecturally planned and designed church. Hence clear instructions are to be given regarding the construction of the churches and the chapels of religious houses and houses of formation. The interior architecture of a Syro-Malabar church building should be in accordance with the genius of the liturgical celebrations. Simplification in this area is to be discouraged.

Easterners do not understand liturgical celebration as mere recitation of certain prescribed prayers with the minimum of movements and rites. When liturgy is viewed with such a minimalistic mentality, one does not require anything except a small table and a few articles like chalice, bread and wine for the celebration. Unfortunately, some priests, of both western and Eastern Traditions, do not even require a table or chalice for the Eucharistic liturgy!¹⁶

1.1.4. Eastern Liturgies require Total Involvement

The liturgical prayer in the East shows a great aptitude for involving the whole human person in his or her totality. The mystery being celebrated is sung not only in the loftiness of its content, but also in the warmth of the sentiments

it awakens in the heart of redeemed humanity. In these sacred celebrations, even bodliness is summoned to praise and glorify. The Eastern liturgies require the active involvement of all the senses both corporal and spiritual. According to a Coptic author Al-Mu'taman:

*"The sense of hearing participates in hearing the chants with their different melodies: joyous melodies which raise the soul to devotion; dark melodies of sadness which invite the sinner to weep on his faults and the proud one to humiliate himself. Eyesight then sanctifies us when looking to the altar and the icons that we glorify those whom they represent and ask their intercession. Taste sanctifies us in participating at the heavenly food of the holy mysteries. The sense of smelling sanctifies us when taking up the odour of the incense (richly used). The sense of touching sanctifies us when touching and kissing the Holy Gospel and the Holy cross."*¹⁷

The same author also speaks of inner senses namely the *memory* that remembers the greatness of God and his benefits to adore him and render him thanksgiving gratefully; the *imagination* that puts forward his works in us and for us that we may glorify him because of them¹⁸.

Those who prefer to remain passive and indifferent, at an Eastern liturgical celebration are bound to be irritated at this warmth and joy of the Easterners during the liturgical celebration and their love for liturgy. Beauty which is one of the best loved names in the East expressing the divine harmony and the model of transfigured humanity¹⁹, appears every where: in the shape of the Church, in the sounds, in the colours, in the lights, in the scents (cf OL 11).

1.1.5. Eastern Liturgies are Celebrated Solemnly

It is not the disposition in the East that the faithful either pretend to be *"busy"* when they are in the Church or run out of the Church as if some one yelled *"Fire"*²⁰. They come to the Church to celebrate the mysteries of salvation and to praise and thank the Lord generously

¹⁵ Gabriel Qatraya, *Interpretation*, Trans. P. Podipara, in Vavanikunnel, (ed) Homilies and Interpretations on the Holy Qurbana, Changanacherry 1977, P. 90, Anonymous Author, *Expositio* II, Trans. Connolly, P. 9 (2-5).

¹⁶ The author does not wish to enumerate and narrate here how badly certain priests celebrate the Holy Qurbana, for fear of causing scandal.

¹⁷ Quoted by Ioannes Malak "The Eucharistic Divine Liturgy According to the Rite of the Coptic Church of Alexandria" in J. Madey (ed), *The Eucharistic liturgy in the Christian East*, Prakasam Publications Kottayam 1983 page 1-34 here 29. The thanksgiving prayer said on the feast of Our Lord in the Syro-Malabar liturgy presupposes the involvement of all the senses and parts of the body." Baumstark, A., *Comparative liturgy*, Eng. Trans. F.L. CROSS, Westminster-Maryland, 1958. 15-30.

¹⁸ Malak, "The Eucharistic Divine Liturgy", 29-30

¹⁹ cf. Clement of Alexandria, *The Pedagogue* III/1/1/sch/158/12

²⁰ T'ft, *Beyond East and West* P 45

and solemnly. Liturgical celebrations are not private acts (SC 26). This is much more true of the Eastern liturgies. The private Mass, to which a good number of Syro-Malabar priests are addicted, is unknown to Easterners and the Eastern code (CCEO) unlike the western code of canons (CIC) does not visualize private Mass. However, due to western influence certain priests of the Eastern Churches especially in the seminaries and monasteries of men religious do perpetuate the practice.

The prayer of the Churches of the East is strongly communitarian: their liturgy leads the faithful not only to seek refuge and protection in the Lord, but also to be unsited to his flock and thus to be integrated in the assembly, to take an active part there, according to their appropriate rank, to feel the presence of the whole communion of saints, who are themselves summoned for songs of praise and invocation²¹

In the East Syrian tradition the church is identified with the liturgical assembly. It is an assembly that celebrates solemnly the mysteries of faith. The Syriac term *edta* means primarily a celebrating community and secondly only the place of worship²².

1.1.6. Eastern Liturgies do not change daily

The Eastern liturgies are the same every day. The Easterners neither clamour for new things to be introduced into their liturgy nor complain about monotony. It is always the same liturgy, they know it, are familiar with it and love it. Day after day and week after week they begin the liturgical celebrations the same way, incensations are always done in the same place and in the same way, the litanical prayers for the same basic needs are the same and the postures and gestures of the celebrant are the same.

Everything is familiar, it's ours, we know it. It is not boring because it is magnificent, and it is done well. So from my experience, I am tempted to think that the contemporary Western mania for variety in liturgy is because the liturgy is often done so poorly - sometimes appallingly so - that people are scrambling to escape the impasse for ever trying something new²³.

Liturgy when celebrated improperly and

without unction, is bound to be boring and people will crave for novelties. This is much more true of an Eastern liturgy which is by its very nature solemn, communitarian, public and hierarchical. The Eastern liturgies do not go on changing also because it is the same mystery that is commemorated and celebrated every day or every Sunday when the faithful gather for the liturgical celebrations.

1.1.7. Eastern Liturgies are source of Theology

The liturgy is the most important organ of the magisterium of the Church and it is not the didascalia of this or that individual but the didascalia of the Church²⁴. The Eastern liturgies, even more than the Roman liturgy form a locus theologicus and a theological source that deserves to be more thoroughly worked than it has been up to the present²⁵. The Oriental liturgies are not merely a source of piety but the source of theology and dogma²⁶ and spirituality. The liturgical texts as well as the Sacred Scripture that contains liturgical formulas, creeds, doxologies, hymns, confessions etc. form the basis of a Church's theological thinking and perceptions. There is a close connection between dogma and devotion that are inseparable in the consciousness of the Church. That is why Apostolic Fathers like Irenaeus equates the doctrine and the Eucharist as in perfect agreement with each other.

1.1.8. Eastern Liturgy is a source of Ecclesial life and Identity

According to Theophane the Recluse, the person who withdraws from external ceremonies withdraws from the prayers of the Church, and the person who withdraws from the prayer of the Church deprives himself of the Lord's great promise of his presence where two or three are gathered. And the ceremonies act as a school in training the tastes of the Christian, in disciplining and guiding him²⁷. The liturgy is the heart of the ecclesial life of an Eastern Christian.

This has been made especially evident when many

²¹Instruction art.15

²² cf. Lonappan Arangassery, *Ecclesial Dimensions of East Syrian Liturgy*, OIRSI 145, Kottayam-1990, p 110-111

²³ Taft, *Beyond East and West*, P 43

²⁴ Pope Pius XI, *Quas Primas*, Dec.11,1925 in AAS 17/603

²⁵ Sallaville, *S An Introduction to the study of Eastern Liturgies*, London- 1938, 74

²⁶ cf. M.Gordillo, *Theologia Orientalium cum Latinorum Comparata*, OCA Rome p.3-4

²⁷ cf. Spidlik, *The spirituality*, p.312

Eastern Churches, oppressed by persecutory regimes, were able to survive and even strengthen themselves despite having to limit the extent of their own spiritual and pastoral action only to liturgical celebration, from which the people in a certain sense drew upon the life-giving substance of their faith²⁸.

The Church, with Christ the high-priest as its head is the subject of liturgical action (SC 7) and this is what makes Church's liturgy an action surpassing all other actions (SC7) and the summit and source of ecclesial life (SC10). In the East, *"the liturgy is not one of the many things the Church does. It is its very life"*²⁹ and the Easterners do not go to the Church to get something out of it but to get the inestimable privilege of glorifying God³⁰. The Council also witnesses to the love of the Easterners for liturgy. *"Everyone knows with what love the Eastern Christians celebrate the sacred liturgy, especially the Eucharistic mystery, source of Church's life and pledge of future glory"* (UR 15; OL 6). Hence the often repeated prayer, in the East Syrian liturgies, for the strength to celebrate the liturgy worthily and for the worthiness to praise and glorify God always and for ever.

1.1.9. Easterners love to celebrate Liturgy Facing the East

It is a practice and discipline going back to the apostolic times³¹. Christian antiquity attached great importance to facing eastward in prayer. The rising sun was regarded as a Symbol of Christ. Numerous Fathers of the Church and ancient documents witness to it. *"The apostles, therefore, constituted: pray towards the East, because 'as the lightening which lightens the East, and is seen even to the West, so shall the coming of the son of man be', that by this shall we know and understand that He appears from the East suddenly"*³².

In accordance with the traditions of all the Eastern Churches, the whole liturgy is celebrated

facing the East. The Eastern liturgies are structured presupposing the orientation of the celebrant and the community to the East. So also the prayers and the rubrics get their full meaning only when the whole congregation turn to the East. The Instruction of the Congregation for the Oriental Churches points out: *"It is not a question, as is often claimed, of presiding the celebration with the back turned to the people, but rather of guiding the people in pilgrimage toward the kingdom, invoked in prayer until the return of the Lord. Such practice, threatened in numerous Eastern Catholic Churches by a new and recent influence, is thus of profound value and should be safeguarded as truly coherent with the Eastern liturgical spirituality"*³³.

The mind of the Holy See on this age old practice of the Eastern Churches is also stipulated in the various documents: *"The priest stands 'in medio sanctuarii' facing East (not towards the Congregation)"*³⁴; *"The traditional posture facing East is not to be abandoned for another Westernization, the versus populum position"*³⁵; *"Numerous latinizations are introduced, in spite of the constant efforts of the Holy See to restore this rite, and its constant explicit forbidding of latinization. For example: mass versus populum, silent pauses, improvised prayers, 'themes', the restructuring of the pre-anaphora rites according to Latin models"*³⁶.

The document known as *Final Judgement* of 1985 clearly says: *"a. The introduction of the Mass versus populum was done without any approval from the Holy See. b. The tradition in this matter remains the ideal and clearly represents, the will of the Holy See in this matter. The Eucharist celebrated versus populum certainly runs counter to the basic approach to worship in any eastern tradition worth the name. c. The celebration, therefore, is not to be Versus*

²⁸ Instruction, art. 15

²⁹ Taft, *Beyond East and West*, p.41

³⁰ cf Taft, *Beyond East and West*, p.33

³¹ Abdisho, *The Book of Margaritha on the Truth of Christianity*, Trans-E-Shimun, Ernakulam 1965, p.64; Ephraem, Tertullian, Cyprian, Origin, John of Damascus and Didascalia of Apostles etc.

³² Syrian Didascalia 36-37, cf. T. Mannoorampampil, "Ecclesiology of the Syro- Malabar Qurbana", Christian Orient XXI/1. March 2000/p.9

³³ Instruction No.107

³⁴ Observation-1983, p.5

³⁵ Observation-1983, p.17

³⁶ Observation-1983, p.4

Populum, but in conformity with the normal way of standing at the altar in the Oriental tradition".

The biblical, patristic and theological foundations as well as the importance of the liturgical posture of turning to the East in the ecumenical and Indian context have been discussed many times in various liturgical and theological publications and journals. The last in the series is the discussion on the topic in the previous issue of the *Christian Orient*³⁷.

2.0. Liturgical Practices in the Syro-Malabar Church

In the wake of the decisions of the Synod for a homogeneous liturgical celebration in the whole Church, it may be useful here to point out certain areas of liturgical life which need our attention in the light of the nature and orientation of Eastern liturgies and in view of meaningfully celebrating the liturgy from July 3, 2000.

2.1. On the Use of Bema

In the absence of bema the whole celebration of the first part of the liturgy loses its symbolic meaning and significance. Although the Eucharistic liturgy from the beginning to the end form one celebration, the liturgy celebrated on the Bema and the liturgy celebrated in the sanctuary have a distinctness of their own. The *liturgy on the bema* is the commemoration of the earthly economy of Christ that climaxes in the death and burial Christ. The emphasis of the *liturgy on the bema* is the dispensation (M'dabranutha) of Christ not yet resurrected³⁸. Using the terminology of St Ephraem³⁹, we can say that the liturgy on the bema projects the church of the second phase.

The catechumens have been admitted to the liturgy on the bema, but are denied the permission to participate in anaphora. That is why the deacon instructs the catechumens, not yet baptised, to go out before the beginning the anaphora. The Church here on earth is the immediate goal of the catechumens and therefore,

the liturgy on the bema is known as the *liturgy of the catechumens*. Since the target group of the liturgy celebrated on the bema are the catechumens, this liturgy is Word Centred.

The didactic purpose of the *liturgy on the bema* is clear from the four readings representative of the Law and prophets of the OT and the Epistles (apostles/slihe) and the Gospel of the NT⁴⁰. The celebrant and the other ministers come down to the bema during the celebration of the *liturgy on the bema* for their own self- instruction on the mysteries of faith to be celebrated by them in the Anaphora⁴¹.

Perhaps it is in the arrangement of the Bema and the altar (calvary) that the pastors have followed most explicitly their own whims and fancies. Although in most of the places the small altar was introduced at the time of the introduction of the new Thaksa in 1988, it soon disappeared from many churches starting with cathedrals and Basilicas where the liturgy is to be celebrated in the best way possible. In many places these small altars, sometimes made of very costly materials, today rest quietly in the sacristies of the churches. Certain priests have arranged the bema with in the sanctuary itself to save movements!

The Bema and the small altar (calvary) on the Bema become obligatory for a proper celebration of the Qurbana according to the present directive. The Roman directives of 1985 (n.40c) and 1988 (n.16) also do speak about the need of having bema as essential part of the church distinct and separate from the Madhbaha and the altar. The ideal place for the arrangement of bema is Haikala. Although due to certain practical reasons the Bema may be arranged on the Questroma, there is neither any justification nor any meaning in arranging the small altar (calvary) within the sanctuary.

2.2. On the use of Bethgaze

The Synod decision reaffirms the use of Bethgaze. The mysteries in the form of bread

³⁷ T. Mannoorampampil, "Ecclesiology of the Syro-Malabar Qurbana", *Christian Orient* XXI/1, March 2000, p.9-11

³⁸ L. Arangassery, *Ecclesial Dimensions*, p.195 see foot note 126

³⁹ L. Arangassery, *Ecclesial Dimensions*, p.35 see also the foot note 144

⁴⁰ L. Arangassery, *Ecclesial Dimensions*, p.99

⁴¹ L. Arangassery, *Ecclesial Dimension*, p.95, see also footnote 127

and wine are prepared on the Bethgaze during the Karozutha by the Archdeacon and deacon or the concelebrants. These mysteries are brought to the altar and offered facing the Altar (not facing the congregation) at the Anthem of Mysteries (Onitha d' Raze). Regarding the use of bethgaze from July 3, 2000 it may be useful to cite here the **Observations of 1983**:

*"If bethgazas are not available, then let them be provided immediately. Since they were specified in the norms approved of in 1955, one may legitimately ask how it is possible that over 25 years after the promulgation of these norms by the Holy See there can still be Malabar Churches without bethgazas"*⁴².

"Bread and wine are prepared on the bethgaza, never, under any circumstances on the altar. Where there are no bethgazas let them be provided without further delay. Experts consulted are surprised to learn that today, over 25 years after the publication of the rubrics and instructions concerning the liturgical disposition of the Church in the reformed liturgia Syro Malaberesi, there can still be found Malabar rite Churches with out Bethgazzas! At liturgies celebrated in churches of other rites, the gifts may be prepared on credences suitably located, but never on the altar itself. To do so is to destroy the traditional rite of the transfer and the deposition of the gifts, and its accompanying symbolism, that dates from the time of the earliest Syrian fathers"⁴³.

2.3. On the Respect due to the Altar

The Sacred Altar is the most important place in a Church and the consecration of the altar is the most important rite during the consecration of a church. According to the East Syrian and Malabar tradition altar is the symbol of the tomb of Christ and Throne of God. The fact that the consecration of a church/altar is reserved to the Bishop is an ample proof for the sacredness and importance attached by the East Syrians and the Thomas Christians to the altar. Consecration of the Church was considered a sacrament in the East Syrian Churches prior to the fixation of the number of sacraments to be seven. A priest who has understood or personalised the prayers and remembers the various rituals at priestly Ordination cannot treat the altar as a storage place or

as a place to dumb things required for the liturgy.

A priest who does not give the respect due to the altar is causing great scandal to the faithful. He challenges the very sacredness of the altar and the rites performed on it not only before the faithful but also before the unbelievers who watch us perform sacred actions. According to the general instructions of the Thaksa, nothing is to be kept on the Altar except the Gospel. *Candlesticks, flowers vases, communion plates, announcement books, novena books or any other decorative articles* are to be kept in proper places set apart for the purpose. These needs must be foreseen while designing the sanctuary. A pastor with a sense of the sacred most dear to the Indian religious mind coupled with proper liturgical sense can inculcate in the faithful due respect for the sanctuary, particularly the Altar which is the symbol of the Throne of the Most High and the sepulchre of the Lord.

2.4. On the use of Dispensations

The Easterners do not come to the church to fulfil an obligation. They are disturbed at the thought of "dispensations" and "options" in liturgy, since they do not conceive liturgy as an appendix or a necessary evil. The dispensations are to be understood as tacit permission granted to do what is not the ideal or the best. Naturally the dispensations do not mean that all of them may be made use of always. The pastors have the responsibility to respond to the inalienable right of the faithful for the true liturgy with out the options and dispensations at least during the most solemn occasions like the major feasts. That the most solemn liturgical celebrations preserve the genius of the liturgy of a Church is an important liturgical principle.

It is to be noted that the prayers and rites omitted under the pretext of dispensations and options are today alien to the faithful. The text of the Raza- the most solemn form of the Syro-Malabar Qurbana was promulgated on 8th of February 1986. After 14 years of promulgation, if there are lay faithful and religious men and women in the Syro-Malabar Church who so far did not have the occasion at least once to have a

⁴² Observation-1983,p.3

⁴³ Observation-1983,p.11

glimpse of the Raza, it is a disgrace. If there is a Syro-Malabar priest or a bishop who has not at least once celebrated Raza during the past 14 years, he should be ashamed of being a pastor and priest of Christ in the Syro-Malabar Church.

When the church has decided to celebrate the Eucharistic liturgy in a uniform manner, the bishops, priests, the religious and the lay faithful need to know the importance of celebrating the liturgy with all its pomp and glory on at least certain days of liturgical importance. Anyone attempting to deprive the faithful of their legitimate right to know and experience the most solemn celebration of the Church is doing a great harm to them. Serious catechesis is needed with a view to implementing most solemn celebrations.

2.5. On "Reductionism"

The tendency to reductionism is against the solemn nature of Eastern liturgies. For a successful implementation of the unanimous decision it is necessary that the hierarchs, priests and the religious be liberated from the tendency to reductionism in liturgical matters especially the prayers, actions, gestures, symbols etc. In the Observations of 1983 mention is made regarding the tendency to reductionism

"In general there is a "reductionist" tendency to limit and reduce and Westernise as much as possible, with little awareness of the nature of ritual activity as understood from the view point of cultural anthropology- that is, one sees hardly any awareness of what an extremely delicate thing it is to touch in any way the established ritual patterns of a tradition."⁴⁴

"In this reductionism one can perceive a certain hostility to elements which are at the basis of the spirit of this rite - as if the Semitic, Chaldean elements in use in India for so many centuries were "foreign" - although, ironically, the same hesitation is not observed when it comes to introducing novelties invented in the West less than 20 years ago!"⁴⁵

Perhaps it is this tendency to reductionism that prompts the priests and religious to be satisfied with the minimum in the liturgical celebrations. This tendency is most evident in the use of options in the liturgy. The repeated demand for more and more options and for the suppression of the repetitions as well as the unauthorised omissions are the reflections of this reductionist mentality. It also reflects the lack of the appreciation of the liturgical and spiritual heritage of the Church.

2.6. On the Use of proper Liturgical Vestments

It is important to use vestments and use proper vestments for a meaningful liturgical celebration. Here too one can observe a strong tendency towards reductionism. All the Churches have liturgical vestments proper to the spirit and genius of the liturgical traditions of the respective Churches. The controversial synod of Diamper forced upon the Church of Thomas Christians the liturgical vestments of Latin Church. Even today one can see the vestiges of Roman vestments in the Syro-Malabar liturgical celebrations. Curiously enough certain Latin (Roman) vestments used by the Syro-Malabar priests are already in disuse in the Latin Church! Hence it is time to insist on the use of proper liturgical vestments specified in the Ordo Celebrationis. Abandonment of liturgical vestments betrays the lack of the sense of the Church and the sense of the Sacred.⁴⁶ When the church is intending to introduce a homogenous liturgical celebration, it is important to insist on the use of proper liturgical vestments.

It is also important here to remember that the Church demands the priests to use the vestments of their respective churches during inter-ritual concelebrations.

"Bishops and presbyters of different Churches *sui iuris* may concelebrate for a just reason, especially to foster love and to manifest the unity of the Churches.

For this the permission of the eparchial bishop is to be

⁴⁴ Observation-1983,p.2

⁴⁵ Observation-1983,p.3

⁴⁶ *Inestimabile Donum*, Rome 1980, Introduction.

⁴⁷ CCEO,C.701cf also C2n-707 that says &1. the particular law of each Church *sui iuris* must have accurate norms determining the preparation of the Eucharistic bread, the prayers to be recited by the priests before the Divine Liturgy, the observance of the Eucharistic fast, the liturgical vestments the time and place of the celebration and other like matters. & 2. Without causing shock to Christ's faithful, it is lawful to use the liturgical vestments and bread of another Church *sui iuris*, if the liturgical vestments and bread of one's own Church are not available

had. All follow the prescriptions of the liturgical books of the principal celebrant, avoiding any liturgical syncretism whatever but all preferably wearing the liturgical vestments and insignia of their own Church *sui iuris*.⁴⁷

2.7. On the Use of Incense

The Goal of Christian liturgy (the ascending dimension) is glorification of God and the effect of liturgy (the descending) is the sanctification of the participants. Both these aspects are beautifully brought out in the rite of incensing. Incense has a very special significance in the Indian context. There are, perhaps, no Hindu public ritual without the rite of incensing. It is most unfortunate to see pastors neglecting this rite even at solemn celebrations and on Sundays.

The prayers accompanying a rite explain or expand the meaning of that rite. When these prayers are either neglected or recited casually, the whole rite becomes meaningless. Considering the importance of the rite of incensing in Christian liturgy and its importance in other religions, the use of incense should be made obligatory in all the forms of the Qurbana and sacramental celebrations. Certain priests use incense in liturgy but the ritual is performed so badly that either the prayers are not recited or the gestures are made improperly or there may not be any fire at all in the censor. The tendency towards reductionism and simplification with respect to the use of incense dilutes the sacred and mystery aspect of the celebration intended for religious experience as envisaged in Is 6:3-6.

2.8. On the Liturgical Hymns

St Augustine says that he who sings prays twice. "Song and music fulfil their function as signs in a manner all the more significant when they are " more closely connected... with the liturgical action". The hymns in the liturgy are either the poetic version of the prayers or the theological explanation of the mysteries celebrated. Therefore the hymns sung during the liturgical celebrations should necessarily preserve the axiom: *lex orandi, lex credendi*. The theological and the liturgical content proper to the liturgical context must also be safeguarded by the hymns.

The whole congregation must be enabled to

sing the hymns during the celebrations. In general the hymns used in the East Syrian and Syro-Malabar liturgies are Onithas sung alternatively by the congregation and the Choir, or the congregation and those in the sanctuary/Bema. *Solo* songs challenge the communitarian character of liturgy and the unapproved songs challenge the ecclesial character of liturgy. The arbitrary introduction of new and "un-liturgical" hymns and solo sung in high pitches bewilder the faithful and make them passive at liturgical celebrations. They also challenge the theological content of the mysteries celebrated and the authority in the Church that approves the liturgical hymns.

The proliferation of cassettes with devotional songs released with commercial motives has its negative impact on the present day Syro-Malabar liturgical music. Secular, professional and the Orchestra style adopted by the choir during liturgical singing, excessive use of musical instruments and introduction of hymns which have no meaning in the liturgical context, have destroyed the very genius and purpose of liturgical singing. Liturgical celebrations being the actions of the Church, the legitimate authority of the Church should approve the hymns sung at liturgical celebrations and they must be simple and must be sung as per the norms.

2.9. On the Church Choir

A choir properly disposed to the liturgical celebration and prepared to help the congregation to participate in the liturgy meaningfully is an urgent need of the day. It is observed that often it is the choir and not the approved liturgical text that decides the mode of liturgical celebration. Again it is they who decide the hymns to be sung during the liturgy. In most cases the number of singers is reduced to one or two in view of a solo performance. In many cases non-believers also get into the choir either as singers or instrumentalists.

In a recent common pastoral letter, the Latin hierarchy of Kerala strongly disapproves the use of unapproved hymns in the liturgical celebrations and condemns certain unbecoming behaviour of the members of the Choir. The bishops also give guidelines to be strictly followed regarding the use of instruments, the behaviour

⁴⁷ Satyadeepam, January 19, 2000, page 14, col. 1-3

⁴⁹ Kathirola, Changanacherry, March 2000, pp.35-36 taken from "Vishwadharmam, Kollam.

of the members of the choir in the Church, full participation of the choir in the whole liturgical celebration. The pastoral letter demands the exemplary and sacramental life of the members of the Choir and disapproves the entry of non-believers into the choir.⁴⁸ The following are some of the main instructions given by Bishop Joseph Fernandez of Kollam regarding the Choir:⁴⁹

- a. The singers are also expected to take the lead in reciting the prayers loudly so as to enable the congregation to respond to the prayers. Theirs is an ecclesial ministry.
- b. The members of the choir should lead an exemplary Christian life. They must be faithful to sacramental life.
- c. Non-Catholics are never to be admitted to Church choir at any cost.
- d. They should behave in the Church properly and in a disciplined manner. Liturgical singing is neither a "Ganamela" (Musical Concert) nor a solo performance. Therefore while singing the singers should abstain from holding the microphone, but keep it on the mike-stand.
- e. They shall not go out during the liturgical celebrations as if they have no role when there is no singing, rather join the whole celebration.

According to the Syro-Malabar and East Syrian tradition the members of the choir represent the heavenly choir. They take their place in the Questroma at the entrance of the Sanctuary (Heaven). Taking into consideration the abuses in this area of liturgical life, the following may be suggested for immediate action.

- a. Specify the minimum number of singers required for the church choir and teach them to lead the congregation in singing.
- b. Promote congregational singing and form the community.
- c. Do not allow entry to professional music groups at liturgical celebrations.
- d. Do not permit extra sound system in the Church for the singers.
- e. Stop solo and duet performance during liturgy and provide mikes only fixed on the stand.
- f. Restrict the type and number of musical

instruments to be used at liturgical celebrations.

- g. Unapproved hymns should not be sung during liturgical celebrations.

The Syro-Malabar Church is also badly in need of a common pastoral letter with the *will and intention* of rooting out the abuses in this area of liturgical music. The choirs need to be purged of vanity, solo performance, excess of instruments and sound pollution, idolatrous practices, *Ganamela* style etc. The choir need to acquire a certain amount of sense of the sacred and ecclesial sense. It is highly deplorable to observe the "singing" priests even at important moments either ignoring or forgetting the liturgical rites, postures and gestures when they are in front of the mike.

2.10. On the Spontaneous Prayers in Liturgy

The use of private and extempore prayers is rampant in many places particularly in charismatic prayer centres. It is unfortunate to observe that certain priests take upon themselves the right to make their own norms and compose new prayers for liturgical celebrations. This is a clear violation of instruction by the Vatican Council II (SC 22,c) that disqualifies an individual priest from adding or omitting any prayers or rites during liturgical celebrations. By the introduction of novelties, the necessary connection between the law of prayer and the law of faith is challenged.

Influenced by or imitating the Pentecostals many catholic priests and religious either introduce spontaneous prayers and hymns in to liturgy or omit certain important rites and prayers in an unqualified manner. By doing so they forget that they are bewildering the faithful and offending the ecclesial sense and ecclesial character of the liturgy⁵⁰. The liturgical prayers and actions are of the Church (SC 22:1,2,3, and 26) and therefore indiscriminate use of spontaneous prayers has no place in the liturgy.

"Spontaneous prayers are not to be admitted. This Western experiment has opened the door to mediocrity and banality. Very few people have the talent for spontaneous public prayer, and one person's "spontaneous" prayers always sound the same. Furthermore, in public, ritual worship (as distinct from

⁴⁸ *Inaestimabile donum* - Rome-1980, Introduction

⁴⁹ *Observations*-1983, p.6

private prayer) there is little room for spontaneity of composition and form. Indeed, such "spontaneity" is actually not that of the people of God, but of individual celebrants, who often impose their particular ideas and piety on a captive audience. Spontaneity in liturgy is found in the movements of hearts as they respond to grace, not in the liberty of individual priests to impose their personal piety on the common prayer of all"⁵¹

The tendency of certain priests to include religious men and women, the parents, the brothers, sisters, the benefactors etc in the intercessory prayer or in any other prayer betray the lack of liturgical sense and the ignorance of the context and the purpose of a particular prayer. Besides, there also exist misunderstanding and confusion regarding the place of the hierarchy, ministries and charisms in the Church. All have a place in liturgy and all are remembered in one place or other during the liturgical celebration. The whole celebration turns upside down when an individual on his own authority decides to manipulate the prayers and the rituals to satisfy his piety or his desire to become the inventor of novelties. It is unfortunate to see priests more interested in pleasing man than God in the celebration of liturgy by respecting and celebrating the liturgy desired and prescribed by the Church. The priests craving to become popular at the expense of Church's liturgy is a disgrace to the Church.

In liturgy there are provisions to present the particular needs of the community like the Diptychs. The intentions of the congregation are formulated and presented in the assembly by the deacon to make them truly the prayer of the whole Church. While the Church is thinking of a homogenous celebration of liturgy in the whole Church it should be insisted that the prayers be said as specified in the approved liturgical books.

2.11. On the Confusion of Roles in Liturgy

The liturgy is the celebration of and by the whole Church. It does not mean that every act and every prayer has to be performed by all. It also does not mean that the prayers and actions follow a chronological order. Everyone performs his particular role that may be even simultaneous. The confusion of roles in the liturgical celebration, particularly in the reci-

tation of the prayers reserved to the main celebrants is due to the misunderstanding of the different ministries and roles in the liturgical celebration. It is the craze for novelty that prompts priests and the faithful forget their respective roles in liturgy (SC28, 29).⁵² The shared recitation of g'hanta prayers by the concelebrants, concelebrants washing the hands at *lavabo*, the celebrant monopolising the prayers or hymns reserved for the deacons, faithful joining the prayer at the deposition of the Gifts on the Altar and the farewell prayer, use of plural instead of singular etc are some examples of confusion of roles. The observation of the Congregation on the manner of reciting the liturgical prayers is worth paying attention to.

It is sometimes said that all liturgical prayers should be said aloud so that every one can hear them. This is a false principle both historically and liturgically. Some prayers are specifically designed to be said during singing or processions or other activities of the people, or are apologies *pro clero*. Just as the clergy do not have to sing everything the people chant, so too the people do not have to hear all the prayers. Indeed, to recite all prayers aloud interrupts the flow of the liturgical structure.⁵³

2.12. On the use of Sanctuary Veil

The use of the sanctuary veil in the Church and in the liturgical celebrations is an exquisite feature of the Oriental Churches. The sanctuary is the symbol of heavenly Jerusalem (Rev. 22,12; SC 8). The presence of the Veil, which is the symbol of visible heaven or the firmament, reminds the worshipper of the presence of heavenly realities. The choir, along with the heavenly angles sings the glory of God from the Questroma in front of the veil creating heavenly atmosphere at the entrance of the sanctuary.

Use of the veil symbolically reveals and hides the glory of God. The primary purpose of the veil is not to hide, but to reveal the mysteries to the congregation when it is disposed by the Church to receive the revelation. It impresses upon the worshipper through the interplay of concealment and exposition. The veil also clearly brings out the distinction between the liturgy celebrated on the bema and the liturgy celebrated on the altar.

⁵² sc 28-29

⁵³ s-1983,p.7

All the Malabar churches had sanctuary veil till about 50 years back. There is a lot of prejudice against the sanctuary veil and therefore the use of veil is not insisted upon in all the Churches. In many churches where there are veils they are not used during the celebrations. However the Synod, in its directive, says that wherever there is the sanctuary veil, it is to be opened at the time of the Resurrection hymn - *Lakumara*. The use of the sanctuary veil is also insisted on by the Congregation for the Oriental Churches in the *Ordo Celebrationis* and in the Observations.⁵⁴

2.13. Presenting the Day's "Theme of Liturgy"

The explanation of the congregation for the Oriental churches on the practice of presenting of a theme in the beginning of the Eucharistic liturgy clearly brings out the mind of the Church in this regard.

"The "intention" or "theme" is not announced at the beginning ("General Instructions", n.4). This contemporary Western fad has no basis either in Indian Culture or in a proper understanding of the liturgy in any tradition. All liturgy has but one theme, Jesus Christ dead and risen for our salvation; and the intentions of every Eucharist, including the particular intentions of the local community, are expressed in the liturgical texts themselves at the proper time. The proper time is not the beginning of the service, when our thoughts should first turn to the glorification of God (hence the opening "Glory to God...") and not to our needs. Indeed, this proposal is an example of the inadequate liturgical understanding manifested by the proposed text: it proposes to suppress the diptychs, one of the most ancient and traditional Eastern expressions of such intentions, and to add a recent Western innovation at a place in the liturgy where it certainly does not belong."⁵⁵ The "Gloria in Excelsis" is the solemn form of beginning the liturgical services in the Syro-Malabar church. Beginning the liturgical celebrations with the Sign of the cross at this moment is a latinization.⁵⁶

2.14. On the Dismissal of Catechumens

The formula of the dismissal of the catechumens is still meaningful today. It is a traditional formula already found from the time of Narsai. It manifests and emphasizes that the celebration of the Eucharist is the celebration of the believing community with due dispositions and not of the non-believers. It is not understandable how this formula becomes irrelevant today when we understand the real nature of liturgy and in the missionary context of India. There may arise situations when the non-Christians happen to attend the liturgical celebrations, in such cases they should be instructed prudently but definitely concerning the ecclesial character of Christian liturgy. They should be encouraged to attend the prayer services, bible conventions etc. The sacred liturgy is the prerogative of the believers. The apostolic and post apostolic Church is the supreme model for us in this regard.

2.15. On the Proclamation of the Creed

The *Creed* in the Qurbana is part of the spiritual preparation for the celebration of the second part of the Liturgy-the Anaphora. It is the profession of the faith of the community - the baptized, those who received the sign of life and those who intend to share the heavenly banquet- done after the dismissal of the catechumens. From the very ancient times Creed which is qualified as the faith of the Fathers, is recited in the East Syrian liturgies as testified by Narsai in the Liturgical Homilies. G.Qatraya says:

"this signifies that every one that does not believe rightly in the Holy trinity and in the dispensation perfected in the Christ, is foreign to truth and is deprived of the sweetness with Christ our Lord, who was sacrificed for the salvation of the world"⁵⁷.

The Niceno-Constantinopolitan Creed is the one universally accepted and used in all the Oriental Churches from the very ancient times. Narsai says that when we recite the creed, we profess the faith of the Fathers⁵⁸. The Creed, which is the profession of the faith of the Fathers in the Risen Lord proclaimed at the beginning of the

⁵⁴ Observations-1983,p.7.12/a

⁵⁵ Observations-1983,C/1/1/c

⁵⁶ Observations- 1983,c,1/d

⁵⁷ Qatraya, *Interpretation*, trans. Podipara,p.96

⁵⁸ Narsai, *Liturgical Homilies*, [Connolly] 5-6.

Anaphora, has some parallelism with the *Lakumara*, which is the profession of the faith of the apostles in the Word Incarnate, proclaimed at the beginning of the liturgy on the bema. Hence omitting the Creed, which is as important as *Lakumara*, on ordinary days does not seem to be an ideal practice. The Creed being the profession of the faith of the baptised must be recited at every celebration after the dismissal of the catechumens.

2.16. On the Proleptic Language

The entire liturgical celebration of the Eucharist has to be understood as a totality and as the celebration of the salvific mystery of Christ through signs and symbols. The Proleptic language, 'body and blood', used at the preparation of the gifts and at the deposition on the altar need to be understood properly. The argument for the change of these expressions to "bread and wine" seems to be due to the scholastic understanding of consecration as taking place at the words of institution and the institution narrative as the central part of the Eucharistic liturgy.

The liturgy is the sacramental celebration of the mystery of Christ. We commemorate the passion of Christ at this juncture⁵⁹. The body of Christ at this point is to be understood as the body that undergoes passion or the crucified body. The Syriac Fathers as Gabriel Qatraya, Theodore of Mopsuestia looks at the whole Eucharistic Celebration in two levels. The first part of the liturgy on the Bema is understood to be the commemoration of the earthly economy of Christ that climaxed on the calvary and the liturgy of the Sacrifice celebrated at the Altar is seen as the commemoration of the same economy of Christ at a different level⁶⁰

Similarly, according to Theodore and Narsai, the preparation of gifts and the deposition of gifts on the altar are memorial celebrations of the passion and death of the Lord. And the epiclesis is the moment to commemorate the

resurrection of the crucified body of the Lord. Therefore, the Syrian fathers try to understand the celebration of the Eucharist as the ritual celebration of the pascal mystery of Christ⁶¹

Narsai says that on the paten he goes forth with the deacon to suffer. The bread on the paten and the wine in the cup are a symbol of his death. While speaking on epiclesis he says that the spirit descends upon the oblation without change of place, and causes the power of his godhead to dwell in the bread and wine and completes the mystery of our Lord's resurrection from the dead.⁶² Hence it is right to qualify the bread and wine as the body and blood of Christ at the preparation and the deposition of them at the altar

The other liturgies both Eastern and Western use similar proleptic expressions⁶³. In the Gregorian sacramentary and in the secretata of the feast of Epiphany of the Roman rite, the bread is named as the sacred Body. The same is also seen in Gothic, Gelasian and Frank Missals. The expressions like Immaculate host at the offertory prayer is also seen in the Roman rite. In the biblical language the past and future are sometimes presented as taking place in the present (Jn 5,25). The Holy See approves the usage in 1689, 1774 and 1983. So these expressions need not cause any kind of disturbance to the scholastic minds in the Syro-Malabar Church.

2.17. On the Washing of Hands

The Ritual washing of hands is to be done at the bema under all circumstances and it is to be done by the main celebrant alone. The practice of concelebrants washing the hands, in certain churches, is liturgically meaningless. So also washing the hands in the sanctuary prior to the great entrance into the sanctuary does not make any sense liturgically. Even when there is only one priest the lavabo should be done at the Bema. In such cases, the lavabo could be done after the transfer and the deposition of gifts, as spiritual preparation for the great entrance.

⁵⁹ Narsai, *liturgical Homilies*

⁶⁰ Qatraya, *Interpretation*, p.84-104

⁶¹ Theodore, *Catechetical Homilies*, Woodbrooke studies, p.88,104

⁶² Narsai, *liturgical Homilies*, [Connolly] p.3, 20-21

⁶³ Cfr.G.Dix, *shape of liturgy*,286.

2.18. On the "Offertory Procession"

According to Narsai and other interpreters, the transfer and the deposition of gifts on the altar is the moment to commemorate the passion and the crucifixion of the Lord.⁶⁴ Therefore, it is not at all relevant to speak of an offertory procession of the faithful at the time of the transference of gifts in the Syro-Malabar liturgy and it is to be discouraged. Regarding the so called "offertory procession of the faithful", the Observations of 1983 has the following to say:

"If what is meant here is an "offertory procession" of the faithful, it is inadmissible. It is a latinization totally foreign to the whole christian East."⁶⁵

No eastern tradition has ever known an "Offertory procession" of the faithful. If that is what is meant here, this is a latinization as well as an anachronism. (Even western liturgists have come to see that the excessive solemnization of the preparation and transfer of gifts was based, in part, on a pseudo-theology according to which the offertory is the laity's liturgy, and the "Eucharistic offering" is the priest's. As ever one knows today, the whole Church offers the total service, each according to his or her place and order) In the whole history of the entire Christian East, the gifts have always been transferred to the altar by the deacons, and in some areas, with the help of the presbyters, but never by the laity. This tradition is to be maintained without change. (n.25/3)

2.19. On the Liturgical Postures

Standing is the general liturgical posture in the East. "*In the early Church the normal posture for prayer was standing...It was before all else, an expression of the holy freedom the Lord had given his followers by his resurrection. It was also a sign of expectation of the Lord's coming (Lk 21:36); this expectation was especially keen on Sunday, the day that was a kind of anticipation of the eternal day of God.*"⁶⁶

Basil the Great says that the Christians pray standing on the first day: Sunday- the day of resurrection. Giving the reasons for standing he says that the Christians do so because they are risen with Christ; that they are to seek the things that are above; that by standing at prayer we call to mind the grace given to us. Speaking of the eschatological importance he adds that the

Christians stand because, Sunday is a kind of image of the world to come.⁶⁷

St Justin who gives one of the earliest accounts of the basic components of the Christian Celebration viz: reading of the word of God, homily of the celebrant, common prayer and Eucharist, also mentions the postures ie. sitting while listening to the readings and homily and standing during the prayers.⁶⁸ Proper catechesis on liturgical postures has become inevitable thanks to the improper or indiscriminate application of the postures during liturgical celebrations.

The liturgical postures should be in accordance with the genius and the spirit of prayers and the rites accompanying them. In general the liturgical postures are clearly specified in the rubrics. Further concessions with regard to the liturgical postures originate from the preoccupation of pastors to appease or make the faithful "comfortable" at liturgical celebrations. But this has made the faithful indifferent and passive during liturgical celebrations. The practice of the faithful sitting at Karozutha and during the celebration of Anaphora especially after the institution narrative, is neither permitted nor edifying.

2.20. On Preserving the Traditional Elements

Unfortunately there is a tendency to suppress the characteristic traditional elements of our liturgy. "Characteristic elements of the Syro-Malabar tradition are systematically suppressed: suppressed: the "*Oremus, Pax nobiscum*", the traditional Anaphoral structure, the Antiphonal form of the Onyatha, the traditional Our Father, etc".⁶⁹ Traditional invocation "*Our Lord, our God*" or "*My Lord My God*" is the general style of addressing God in the liturgy and it reflects also the confession of St Thomas the Apostle before the Risen Lord.

Even in the concelebrated Qurbana there are prayers where the use of singular is to be retained. Such prayers are the "Pray brothers"

⁶⁴ Narsai, *Liturgical Homilies*, trans. Connolly, p.3-4; Qatraya, *Interpretation*, trans. Podipara, p.95

⁶⁵ *Observations-1983*, p.3

⁶⁶ Deiss, *Springtime of the liturgy*, p.93 footnote 11

⁶⁷ *De Sancto spiritu*, ed. B. Pruche, SC 17bis, Paris-1968, p.484.

⁶⁸ *Apologia*, 1, 67.

⁶⁹ *Observation-1983*, p.4

and the fourth Kusappa (intercessory) prayer. According to Narsai the main celebrant represents Christ while the other priests represent the apostles who witnessed to the resurrection. The idea of concelebration as co-consecration is foreign to the tradition of Eastern Churches. The preoccupation of the main celebrant during the liturgical celebration should be to please God rather than man. He has to follow the instructions given by the Church and act on behalf of the Church rather than following personal whims and fancies.

The theological, Christological, Trinitarian prayers in the liturgy are to be preserved as such. The Christological prayers, like the one at the Onitha d' Raze, are acclaimed as ancient and traditional. Such prayers shall not be changed into theological prayers. Concerning the Christological prayer at the moment of the deposition of the gifts on the altar the Congregation for the Oriental Churches has already made its position clear. The documents affirm that it was not formulated in the background of the christological controversy of Nestorianism. It antedates the above controversy and it is of the pre-fourth century. The Congregation does not permit it to be changed into a theological prayer. The understanding of the offering of the gifts made by the community of Christ's faithful to Christ at the conclusion of the liturgy on the Bema and Christ offering them to the eternal Father in the Liturgy of the Sacrifice is in keeping with the sound Catholic theology.

The Kussapa, the Pray brothers, the G'hanta and the Qanona are constitutive parts of the G'hanta Cycle and they are of very ancient origin. Removing any one of these parts will negatively affect the essential structure and the meaning of the G'hanta itself. Besides, the first g'hanta prayer of the Anaphora of the Apostles is the first kussapa in the anaphora of Nestorius. Hence the kussappas should not be removed even if their recitation is made optional.^{3.16} On the Mysteries during the Anaphora.

It is unfortunate to observe that there are a number of priests who does not use the Soseppa properly. The Anaphora celebration becomes all

the more meaningful when the rites with the soseppa (veiling, unveling, releasing, folding etc) are performed as specified in the Thaksa. After the unveiling the mysteries that are on the Altar, they are *set apart* by keeping the Veil (*soseppa*) around them. They are set apart for sanctifying and perfecting by the action of the Church through the power of the Holy Spirit. Therefore they are not to be touched with hands until the Epiclesis. So also there is no elevation of the Paten and the chalice during the Anaphora prior to the Epiclesis.

After the Epiclesis the sacred mysteries are taken in hands for breaking, mingling with blood and for distribution at communion. There are three blessings (Rusma), besides the blessings at the institution narrative, over the mysteries that are set apart in view of perfecting and sanctifying them during the anaphora.

The rite of elevation is a product of the piety of the middle ages which was the consequence of the lack of participation on the part of the people and the outcome of the over emphasis on the theory of consecration as taking place at the words of institution. This scholastic understanding of Consecration is no more held even by the western theologians. The elevation after the words of Institution do not agree with eastern liturgical ethos.

2.21. On the Rusma over the Gifts

Some think that the sign of the cross over the gifts in the institution narrative be removed as the original context of this blessing in the jewish background meant praising Yahweh. Eucharist is a sacramental and memorial celebration of the sacrifice of the Lord in the context of the Last Supper and the pascal mystery of Christ. And therefore, the sign of the cross here is to be understood as sacramental representation of the sacrifice of the Lord. According to Qatraya, both the pronouncement of the institution narrative and the blessing constitute one act.⁷⁰

Sign of the Cross from right to left is the longstanding tradition of the Oriental Churches. It was the synod of Diamper that changed the practice in the Church of Thomas Christians. Concerning this the Final Judgement of 1985

⁷⁰Qatraya, Interpretation, Trans.Podipara p.97

says: "The Christian sign of the Cross was for over a millennium made in the same way in all the churches of the East and of the West: from right to left." (n.19)

2.22. On the Urgency of an Integrated Thaksa

The pastoral letter does emphasise the use of three forms in the whole Church using or not using the options granted. It is unfortunate and is a disgrace to observe that the text of the Raza is still unknown to many priests after 15 years of its promulgation. The availability of the Thaksa containing all the three forms of the Qurbana is the legitimate right of the priests and the faithful. A priest is not able to use the options given in the general instructions of the Thaksa (n.1) and referred to in the pastoral letter unless the text containing all forms of the Qurbana is made available. It is the pastoral responsibility of the concerned bishops to make genuine efforts to introduce the Thaksa containing all the three forms of the Eucharistic liturgy while implementing the letter and spirit of the pastoral letter. The *Ordo Celebrationis*, the *Anaphoras* of Mar Theodore and Mar Nestorius and the *Propria* are to be incorporated into this text at the earliest.

For the sake of the integrity of the text the entire prayers of the Qurbana should be printed. If the options are necessarily to be given, they are to be marked only in the general directives and not in the text. Even in this case the freedom to take options should be left with the eparch and not with the individual celebrants (SC 22/3). It is to be seriously noted that the options given in the 1988 text are too many. The repeated prayers such as the Lords prayer at the beginning and end of the Qurbana, the *Lakumara*, *Trisagion* are arranged to be prayed or sung in the *Onitha* style alternatively by the celebrants, choir and the assembly.

2.23. On Re-instating proper Liturgical "Ministers"

The Church is seriously thinking of re-introducing the ministry of permanent deacons. At this juncture, rediscovering the role of deacons (M'samsana) and other ministers (Heupadyaknusa, Karoyusa) in the liturgical as-

sembly is of paramount importance and need of the day. The motive for introducing the different ministries having liturgical foundation should not be to accommodate the lay people or the religious in the church cadres or to satisfy them with some "positions" in the church. These are ministries and they are to be introduced to give full expression to the real nature of the true Church (SC2) and to make liturgical celebration fully of the whole Church as envisaged in SC 28-29 every one exercising one's particular role. These orders with corresponding services outside the liturgical assembly are to be introduced in order to liberate the Church from undue clericalism inherited from the west.

The Role of the deacon in the liturgical gatherings and corresponding responsibilities outside must be properly understood and then only permanent deacons re-instated. He has very many functions in the liturgical assembly such as maintaining order in the community, formulating various intentions for prayer, mediating between the priest and the congregation, assisting at the altar, reading the epistle, giving instructions to the congregation etc. He is also the herald of the Church, proclaimer and teacher of the *Kerygma*. In short, it is he who enables the assembly to make the liturgical celebration truly an ecclesial act. Any attempt to reduce the role of the deacon minimizes the importance of different functions in the liturgical assembly as envisaged in SC 28-29.

The *Heupadyaknusa* is primarily concerned with the preparation of the altar, the sacred vessels and other materials required for the liturgical celebrations. In the procession to the bema they carry the lamps and candles. They also form the heavenly choir representing the angels and their place is *questroma*, the entrance of the sanctuary. The *Karoyusa* are entitled to read from the Old Testament - Law and Prophets. At the conferring of these orders, there is no imposition of hands.

Instead of introducing extraordinary "ministries" to satisfy the women religious⁷¹, the Church need to take serious steps to introduce

⁷¹ The religious are primarily called not to "ministries" but to the living of the vows leading a community life. Many Syro-Malabar Eparchs seem to be highly pre-occupied with and interested in making the religious men and women ministers thereby denying the right of the lay faithful to the various ministries in the Church.

ordained ministries at the earliest taking into consideration the needs of the parish and liturgy. In the Syro-Malabar liturgical celebration the symbolism of the pre-anaphoral parts becomes meaningful only when there are sufficient number of ministers other than the main celebrant.

The exercise of various ministries, whether ordinary or extraordinary, should not be left to the whims and fancies or likes and dislikes of the priests. The Church is yet to understand that the vocation to religious life is distinct from the vocation to various sacred ministries. Liturgy is not a private function but the celebration of the Church whole and entire (SC 22,1-3; 26,28-29)

2.24. On the Experimentation Centres

In view of further studies and research in liturgy, His Beatitude Mar Varkey Vithayathil has erected a liturgical Research Centre at St Thomas Mount, Kakkanad. Liturgical experimentation centres at diocesan level are either superfluous or intended to promote and propagate arbitrary experiments and abuses. In fact such diocesan level experimentation centres had been instrumental in manoeuvring liturgical uncertainties and indiscipline haunting the Church today. The Pope says: "Undue experimentation, changes and creativity bewilder the faithful...Any one who takes advantage of the reform to indulge in arbitrary experiments is wasting energy and offending the ecclesial sense".⁷²

2.25. On Public opinion taking

Perhaps in the history of the Church it is the Syro-Malabar that has suffered most miserably in her attempt to democratise the decisions affecting the liturgical life of the Church. No church, except the Syro-Malabar Church, has ever demanded to put to vote the liturgical matters. This demand betrays the ignorance of the ecclesial nature and sacredness of liturgy. This demand again challenges the very veracity of the spiritual heritage and deposit of faith handed over to us through ecclesial traditions. It also challenges the relevance of the content of faith and apostolic tradition for today's man. Interested groups often manipulate public opinion.

Public opinion taking in liturgical matters

may make some sense if done with proper liturgical catechesis. It is a pity that in spite of the repeated instructions from the Holy See, liturgical catechesis was not given due importance in the Church.

2.26. On the Translation of Liturgical Texts

The linguistic changes must be done with caution lest the theological content of the terms and expressions be destroyed. For example, in the Lord's Prayer the expression *as we have forgiven* clearly refers to the act of forgiveness extended to the offenders by the worshipping community as a precondition to offer the sacrifice (Mt 6,14-15). Similarly *Sins and debts* is an East Syrian liturgical expression. This expression must be preserved. Sins and debts do not indicate the same reality. Sin is an offence against the love of God, where as debts refer to the sins of omission, the non-utilization of the God-given talents. (Mt 25,14-30).

Many terms such as *Qurbana, Mamodisa, Aleluia, Qudassa, Amen, Hosanna* etc are being used in the Syro-Malabar liturgy. The word by word translations of these and similar words into Malayalam instead of bringing out the full meaning, will impoverish the meaning of these words. The above Syriac terms have become part of Malayalam language and are as common as any other words in Malayalam. It is, however, curious to observe the antipathy of some people towards the Syriac words used in liturgy while the terms borrowed from languages other than Syriac are gladly welcomed.

2.27. On Inculturation

Syro-Malabar liturgy is already an Indianised one. This does not mean it is all over and that there is no more scope for inculturation. What we need is a realistic approach besides restraint and prudence. Our forefathers have been very sensitive and open to the culture of the place and they have adapted to the maximum where they could without endangering the faith, such as the marriage customs, funeral rites, ceremonies for the dead, feasts, celebrations, fast, abstinence etc. But when dealing with adaptations in the Eucharist, they have shown exemplary restraint and prudence.

⁷² *Inestimable Donum*, see Introduction

It is to be noticed that most of the so-called adaptations of recent times are latinizations than indianizations. The Holy See has already made very serious and critical observations on the past attempts of the so-called Indianisations in the Report on the State of Liturgical Reform in the Syro-Malabar Church which was sent in 1980. Holy See Observes:

...innovations that were in no way "Indianizations" but rather "latinizations", including superficial modern Westernizations based on some of the worst aspects of current Western liturgical practice.⁷³

Certain points that are proposed as adaptations such as Arathi, Agarbatti and other symbols are totally new to the existing community. Liturgical adaptations are to be carried out in view of the believers since the liturgy is for the believers. Therefore, a newly introduced element under the pretext of inculturation or indianization should not be a foreign element for the believers. Some of the objects, prayers, songs such as lamps with Shivalingam, non-Christian scriptures, vedic and upanishadic hymns etc. introduced knowingly or unknowingly, are even contrary to the faith. As one of the recent Roman documents states:

The liturgy is the expression of faith and Christian life, and so it is necessary to ensure that liturgical inculturation is not marked, even in appearance, by religious syncretism. This would be the case if the places of worship, the liturgical objects and vestments, gestures and postures let it appear as if rites had the same significance in Christian celebrations as they did before evangelisation. The syncretism will be still worse if biblical readings and chants (cf. above n.26) or the prayers were replaced by texts from other religions, even if these contain an undeniable religious and moral value.⁷⁴

Hence any attempt of inculturation in liturgy should be carried out under strict supervision and guidance by the legitimate authority.

The Syro-Malabar Church is entering the new millennium with great hopes and expectations. The liturgical tradition of the Church is a real source of theology and spirituality. Ignoring this source the Church, in the coming millennium, neither achieves anything substantial nor contributes anything to the other churches with in and without the catholic communion. May the Syro-Malabar Church disciplined under the new Father and Head, enter the new millennium as a believing and celebrating community.

Lonappan Arangassery MST

⁷³ Observations -1983,p.2

⁷⁴ *The Roman Liturgy and Inculturation*, 1'Osservatore Romano, English Edition, 6 April, Page V

COMMUNION OF CHURCHES IN THE LITURGICAL TRADITIONS OF THE SYRO-MALABAR CHURCH

Introduction

The principal concern of the second Vatican Council was the restoration of unity among all Christians. Our Lord Jesus founded one Church and one Church only¹. In the course of time the Church became divided and this division contradicted the will of Christ. The Church today is aiming at communion, a communion of different Churches with a visible common head. All the ecumenical attempts today are being made in view of this.

The unity of the Churches is an ecclesiological imperative. The Communion ecclesiology of the second Vatican Council is actually an ecumenical ecclesiology. Until full communion is achieved among the Churches ecclesiology should necessarily be ecumenical. Ecclesial unity must always safeguard the identity, integrity and individuality of all the Churches.

A Contemporary Method Towards Unity

Vatican II gives a profound theology of Communion. It can be seen in four sections. First, in the Trinitarian, Christ-pneumatic rootage of the Church; second, in the Eucharistic ecclesiology; third in the profound relation between the college of the bishops and the collegiality of the Churches; fourth, in the charismatic structure of the Church ministry².

In modern ecclesiological and ecumenical reflections the concept of Communion is very important and relevant. The principle of unity and diversity, identity and openness, freedom and solidarity etc. are some of the aspects of ecclesial communion. These reflections came into result from the reality of the Trinity itself. The faith in the communitarian reality of the three persons of the Trinity is the foundation of the Church. LG 4 has a Trinitarian vision of God and

its ecclesiology is built upon it. In the Trinitarian approach the west presupposes God's unity, emphasizes the oneness of the nature. The East begins with the living experience of the three divine persons and moves to affirm their unity. In the West in the absolute one God, they distinguish the Father, the Son and the Spirit. Here the oneness of the nature is primary and difference in persons is secondary. The Easterners arrive at the unity from the distinction of the persons.³

Meaning of the Word 'Communion'

Communion is a word profoundly meaningful. In the life of the Church the Communion [cum + unio] means most intimate unity. Its parallel word in Greek is Koinonia. The brotherhood or fellowship in its profound reality is communion. Also it means plurality of participation or the sharing of many in one common good⁴. According to the Christian perspective communion is the common participation in the Spirit of the risen Lord. They are united in the Body of Christ.

In the N.T. the Fatherhood of God and brotherhood of the humanity are based on the divine communion between God and man. The Spirit of God is operative in the human family and builds up the most intimate communion. This intimacy is well expressed in the letter of St. Paul to the Romans:

Abba! Father! It is the Spirit himself bearing witness with our Spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him (Rom. 8, 16-17)⁵.

Through baptism every one is initiated into the ecclesial communion and through Eucharist each one will be spiritually nourished too. Jesus

¹UR.1

²Joseph Kallarangatt, "Communion Ecclesiology" in *Communion of Churches* (ed) by Xavier Koodapuzha, Kottayam : 1993, p.85

³ *Ibid.*, p. 86

⁴ Xavier Koodapuzha, "Communion of Churches" in CO, Vol. XII, Kottayam : 1991 p. 20

⁵ *Ibid.*, p.21

gave the example and taught us to lead the human family into the divine communion. Here God intends a fellowship that means a fraternal communion

Blessed Trinity: the Basis of Communion

The Trinitarian foundation of the Church is the dynamic and inspiring reality of communion. The Trinity exists in communion which is an on to logical reality. It is an absolute reality in communion. The three persons cannot exist without communion.⁶ So the nature of the Church is to be understood as the Church of the Triune God. The Holy Trinity is the ultimate basis and source of the Church's existence and as such, the Church is in the image and likeness of God⁷. The grace of the trinity is the starting point for understanding the nature of the Church - the communion of Churches.

Vladimir Lossky observes that God is attained in and through the Church.

God-Trinity can only be known in the unity-diversity of the Catholic Church and on the other hand, if the Church possesses Catholicity it is because the Son and the Holy Spirit, sent by the Father, have revealed the Trinity to her, not in an abstract way, as intellectual knowledge, but as the very rule of her life.⁸

The unity of the three divine persons in the life and being is, therefore, the prototype of the unity of the Church's persons in the life and in being. The mark of unity is collegiality and love, and not subordination. The Church is an icon of the Holy Trinity, a participation in the grace of God⁹.

Blessed Trinity is the best model for ecumenism. The unity and equality of the Father, the Son and the Holy Spirit are proved from scripture. According to the scriptures Father and Son and Holy Spirit in the inseparable equality

of one substance present a divine unity, and therefore are not three gods but one God. Although indeed the Father has begotten the Son, and therefore he who is the Father is not the Son, and the son is begotten by the Father, and therefore he who is the Son is begotten by the Father, and therefore he who is the Son is not the Father and the Holy Spirit is neither the Father nor the Son, but only the spirit of the Father and of the Son, himself coequal to the Father and the son, and belonging to the three fold unity.¹⁰

At the reception of the sacrament of the Baptism, all are given access to the triune God (Mt. 28,19). "The Catechism affirms that the trinity is 'the central mystery of Christian faith and life' because the trinity is the 'mystery of God in himself'".¹¹ The doctrine of the Trinity is soteriological: God, Christ and the Spirit are equally essential to our salvation. The Catechism of the Catholic Church asserts that the revealed truth of the Trinity was known from the very beginning of the Church's faith, mainly through the sacrament of Baptism. In the Syro-Malabar Holy Qurbana often we see the Pauline Salutation: "the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (2 Cor. 13, 14).

The economy is the work of three divine persons; since God's nature is one, the Trinity operates as a unity. At the same time, the distinctive identity of each of the person must not be blurred by the unity. Thus creation is said to come from God through Jesus Christ by the power of the Holy Spirit. The sending of Son and Spirit and their presence in the economy of redemption must display what is unique to each of them.¹²

Therefore, every ecumenical movement seeks Church oneness in the truth of Christ. So the unity of the Church is the unity of the Trinity (Jn 17, 21). Church unity should pattern itself after Jesus, unity with the Father - that means a

⁶ Xavier Koodapuzha, "Communion of Churches. Its Ecumenical Relevance in the Indian Context", in *Communion of Churches* (ed) by Xavier Koodapuzha, Kottayam: 1993, p. 50-51

⁷ Thomas Neendoor, *Communion: An Ecclesiological analysis of the concept of communion of the Thomas Christians in the light of the idea of self in Emmanuel Levinas*, Kottayam: 1988, p. 159

⁸ Vladimir Lossky, *In the Image and Likeness of God*, London: 1975, p. 178

⁹ Thomas Neendoor, *Communion: An Ecclesiological...* op.cit., p. 162

¹⁰ John E. Rotelle, O.S.A. (ed), *The Trinity. The Works of St. Augustine. A translation for the 21st Century*, New York 1991, p. 69

¹¹ Michael J. Walsh (ed), *Commentary On the Catechism of the Catholic Church*, London: 1994, p. 67

¹² Ibid., p. 70

unity of love that constitutes new being where one exists in the other.¹³

"Church communion should image the communion of Father and Son because the Church's unity is grounded in the unity of the Father and the Son. We seek this unity, says Moltmann, because the Spirit initiates our search and makes our hearts restless until they rest in God's Trinitarian unity".¹⁴ "The truth that creates ecumenical unity is the cross of Christ. The closer we are to the crucified Christ the closer we are to other Christians."¹⁵ We seek unity at the model of the Triune God. The closer we come to Christ, the closer we come to this Trinitarian unity. "Cross theology is Trinitarian: the love of the Father who crucifies, of the Son who is crucified, and the love of the Spirit who triumphs through the Cross."¹⁶

Holy Spirit: The Principle of Communion

The Holy Spirit is the Spirit of unity and communion. In the Kingdom of the Spirit there is neither domination nor division. The presence of the Spirit of God works to heal the wounds of division and every kind of alienation and builds up communion. Actually the Spirit of God realizes the reality of the Church. He builds up the Church and leads to full communion. Holy Spirit is the constitutive element of harmony.

The Spirit is the constitutive principle of harmony and communion both in the Trinity and in the Church. This profound reality of communion among different Churches is not an abstract principle of similarity or homogeneity, rather it is an inner, personal and living principle which is effected by the Spirit. He is the ontological principle of communion.¹⁷

The indwelling of the Spirit of God animates the Church to transcend all such limitations and leads to the divine communion and unity at the deepest level. According to the Eastern tradition the Church took its origin on the day of Pente-

cost. That means on the day of pentecost the Church celebrates its birth day. The Holy Spirit becomes the soul, law and principle of the Church. The Holy Spirit not only gives life to an already existing structure, but actually creates a totally new communion.¹⁸ Thus it is the Holy Spirit who establishes the communion between the Divine Persons and the Church. In both cases the Spirit acts as the principle of oneness or a unifying principle.¹⁹

The Second Vatican Council and Communion of Churches

One of the remarkable achievements of Vat.II is the rediscovery of the nature of the catholic Church as a Communion of Churches (LG 13,23). The real catholicity is the antithesis of particularism, isolations and sectarianisms. It also implies complementarity and communion between the different individual Churches, because the truth or the Word revealed in Jesus Christ and received from the Apostles comes to us through Divine Tradition in the Church of Christ, who is concretely enshrined in the individual ecclesial traditions.²⁰ The communion aspect is explicitly given by the second Vatican Council.

The Catholic Church values highly the Eastern Churches, their liturgical rites, ecclesiastical traditions and their ordering of Christian life. This would be an undivided heritage of the Universal heritage. This holy, ecumenical synod, therefore, has a special care for the Eastern Churches, which are living witnesses of this tradition, and wishes them to flourish and to fulfil with new apostolic strength the task entrusted to them (OE. 1).

Theology of Pluralism

Pluralism, co-existence and communion belong to the essence of the Church of Christ.²¹

¹³ Jurgen Moltmann, "The unity we seek" in TD, vol. 27, no.3, 1979, p.248.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Vincent Samuel, "Eucharistic Ecclesiology: The Eucharist as the basis of the communion of Churches" in *Communion of Churches* (ed) by Xavier Koodapuzha...

¹⁸ Joseph Kallarangatt, *Pneumatocentric Ecclesiology* in Nikos Nissiotis, Kottayam: 1999, p.28

¹⁹ Ibid., p.30

²⁰ Mathew Vellanickal, "Biblico-Theological Foundations of Ecclesial Identity" in *Ecclesial Identity of the Thomas Christians*, OIRSI, Kottayam : 1985, p.37-38

²¹ Ibid.

These individual Churches both Eastern and Western while they differ somewhat among themselves in what is called "rite", namely, in liturgy, in ecclesiastical discipline and in spiritual tradition, are none the less all equally entrusted to the pastoral guidance of the Roman Pontiff, who by God's appointment is successor to blessed Peter in primacy over the Universal Church. Therefore, these Churches are of equal rank, so that none of them is superior to the others because of its rite. They have the same rights and obligations even with regard to the preaching of the Gospel in the whole world (OE.3.).

The individual Church is the Church. The whole Church can only be understood in terms of the individual Churches. Strictly speaking, the universal Church has no concrete existence outside the individual Churches.²² The Church of God exists in each individual Church, however small or insignificant and the individual Church is a full and perfect manifestation Church of God.²³

So the second Vatican Council recognizes and realises the true nature of the Catholic Church, that is it consists of different individual Churches. They are united in the faith, sacraments and hierarchy. But they are different in liturgy, discipline, spirituality, theology, administrative system etc. Here we have an official recognition of the principle of unity in diversity. The ecclesial reality is fully present in these Churches. This vision of the Church is the result of the understanding of the Church as a communion.²⁴

Church as a Communio: an Ecclesiological Reality

In the very first chapter of LG gives plenty of biblical imageries of the Church. Church is a sheepfold (Jn.10,1-10), a tract of land to be cultivated, the field of God (1 Cor.3,9), the house of God (1 Tim.3,15), the temple of God, the holy City, and the new Jerusalem are some of them. Basing on the Scripture the Council tries to give a theological basis to the Church. The Church is viewed as a mystery and *communio*. Thus the

Council articulates that an ecclesiology should be reformed according to spiritual principle of the Gospels.

The decree on the Oriental Churches give us the basic structure of the Church as a communion.

That Church, Holy and Catholic, which is the Mystical Body of Christ is made of the faithful who are organically united in the Holy Spirit through the same faith, the same sacraments and the same government and who, combining into various groups held together by a hierarchy, form, separate Churches or rites (OE 2.).

The Council urges the need to provide the necessary pastoral structures for each ecclesial tradition: Unity in action is desirable but not uniformity.

Therefore, attention should everywhere be given to the preservation and growth of each individual Church. For this purpose, parishes and a special hierarchy should be established for each where the spiritual good of the faithful do demands. (OE 4.).

The members of each Church have a great obligation to preserve and foster their ecclesial patrimony.

All members of the Eastern Churches should be firmly convinced that they can and ought always preserve their own legitimate liturgical rites and ways of life and that changes are to be introduced only to forward the own organic development. They are to aim always at a more perfect knowledge and practice of their rites, and if they have fallen away due to circumstances of times or persons, they are to strive to return to their ancestral traditions. (OE6)

By the perception of the Church as communion, Vatican II reopened the conciliar and synodal life of the Church and also the communitarian dimension of the ministry. The principle of unity in diversity stands as the methodological hermeneutics of the conciliar ecclesiology.

²² Mathew Vellanickal, "Biblico-Theological Foundations of Ecclesial Identity" in *Ecclesial Identity of the Thomas Christians*, OIRSI, Kottayam : 1985, p.37-38

²³ *Ibid.*

²⁴ Xavier Koodapuzha, "Communion of Churches" in *CO*, Vol.12... op.cit.p.25

Eucharist: The expression of Communion

The primitive Church experienced in a unique way the proximity, presence, and fellowship through the Eucharistic celebration. The assemblies for divine worship which culminated in the celebration of the Eucharist. St. Paul perceived the relation of the Eucharist to the unity of the Church in the best way. Since there is one bread, namely the Eucharistic bread which is a partaking of the body of Christ, and since all share in this one bread the many are therefore one body (1Cor.11, 18-32).

The Eucharistic communion is a deeper incorporation into the mystical body of Christ because the Redeemer has left his real body to his Church through which he wished to join together all Christians. The participation in the physical body of Christ by the reception of this sacrament imparts the grace of Christ to us. This sacrament effects the most profound incorporation into the unity of the body of Christ. Thus Christ is present in this sacrament as a bond of unity, as the foundation of the covenant between God and man and consequently as the bond of Church's unity.²⁵

The Eucharist is now proposed as the basis and means of the communion of Churches on the ecumenical path of the perfect unity. By dwelling within the Eucharistic body of Christ and by sharing the one bread of life the unity of Church can be meaningfully expressed and attained. In the Eucharist Christ unites all Christians and makes them one body through the Holy Spirit who is the Spirit of life and of unity.²⁶ Thus Eucharist is the centre where all the believers coming around it to profess one faith and proclaim one Gospel and become one Church. Therefore, participation in the one Eucharist is the ultimate expression of unity.

Holy Spirit in the Liturgy of the Syro-Malabar Church

Working of the Holy Spirit is very much emphasized and given importance in the Liturgical celebration of the Syro-Malabar Church. The Epiclesis is the culmination point which perfects the consecration and stands for the sanctification. The prayer of Epiclesis in the Qurbana goes like this; "O My Lord, may your Holy Spirit come down" and the prayer continues... "And dwell in this Qurbana of your servants and bless it and sanctify it that it may be to us, O My Lord, unto the pardon of debts, remission of sins and the great hope of resurrection from the dead and new life in the kingdom of heaven with all those who have found favour in your presence."²⁷

Liturgical Seasons are given much importance in the Syro-Malabar Qurbana. Because the Liturgical Year works on the mysteries of Christ. In the Qurbana we specially remember the role of the Holy Spirit during the period of Apostles (Sleeha). This season begins with Pentecost. The fullness of Easter, the completion of Jesus' work and the establishment of the Church on earth, the descending of the Holy Spirit upon the Apostles and the divine courage they received to preach the word of god anywhere in the world, the unity of the Messianic community, the communion of fraternal love and the rite of genuflection are the major themes of this season.²⁸

Communion Elements in Liturgical Prayers

In all the liturgical celebrations of the Syro-Malabar Church there is a prayer for all the Churches, faithful and heads. There are also occasions when the Church is seen as one, the Church of God in Christ. One among the intentions announced during the "Karoazutha" or "Proclamation prayer" is significant enough to reveal the whole mentality of this Church to-

²⁵ Vincent Samuel, "Eucharistic Ecclesiology: The Eucharist as the basis of the communion of Churches" in *Communion of Churches* (ed) by Xavier Koodapuzha... op.cit., p.105

²⁶ Ibid., p.109

²⁷ *Taksa of the Eucharistic Celebration of the Syro-Malabar Church*, T.V.M.: 1986, p. 50

²⁸ Cfr. John Moolan, *Paurastys a Suriyani Sabha Kalander* (Mal), Trichur: 1986, p. 83-90

wards other Churches²⁹. It reads like this: "For peace, concord and welfare (Quyamma) of the whole world and of all the Churches, we beseech you, O Lord"³⁰. In Ramsa prayers also we see the same "Karozyutha" prayer. This is the catholic mentality to recognise, accept, respect, promote and even pray for the existence, equality and welfare of different Churches. During the liturgical season of Epiphany in the "Karozyutha" of "propria" there is a special prayer for the unity of all the Churches.³¹

Communion element is well expressed in the *Christological prayer* which starts from the beginning of the post-anaphora of the Qurbana. "O Christ, peace of those in heaven above and great hope of those on earth below, establish, O Lord, your peace and tranquillity in the four corners of the world and especially in the holy catholic Church.... Not to us, O Lord, not to us, but to your name do we give glory."³² This is a prayer addressed to Jesus attributing Jesus as the Peace of the heavenly beings. The prayer mainly concentrates on the peace, unity and concord of the people.

Therefore, communion of Churches means mutual acceptance, co-existence and mutual help. The catholic nature of each and every Church is maintained through unceasing faith, unity and perfect love. The worshipping community prays for these inner qualities as follows: "Grant us, O Lord, that your great strength may dwell in all the Churches and in the priests who acknowledging You shall minister to them with esteem. Grant us that we may be uninterruptedly in unity and faith, so that all of us through genuine love shall enter earnestly while we confess you"³³. The Esast Syriac understanding of the catholicity of the Church is more in terms of the unity in faith³⁴.

Conclusion

The diversifying element which exist among the Churches of the Catholic communion are

liturgy, spirituality, discipline, theology etc. The communitarian and official celebration of the faith is the liturgy of a Church. The theological, liturgical, spiritual and disciplinary heritage of the various Churches is to be preserved and promoted by the Churches as an integral part of the common patrimony of the universal Church.

Now the Catholic understanding of the Church is that it is a communion of different individual Churches (LG.23; OE 2). The Church expresses or manifests herself primarily in her liturgy. "It is the liturgy through which... the work of our redemption is accomplished... the faithful are enabled to express in their lives and manifest to others the real nature of the true Church" (SC.2). Therefore, 'ecclesial experience' is almost equal to the proper liturgical life.

The second Vatican Council has given due importance to liturgy by promulgating a Constitution on Sacred Liturgy. Liturgy is the fundamental source of Christian spirituality. It is to be noted that 'it is through liturgy, especially in the divine sacrifice of the Eucharist, the work of our redemption is accomplished (art.2.). The eucharistic celebration always renews the mode of communion in the Church. The ecclesial communion is intimately and existentially connected with the eucharistic communion³⁵. The authentic meaning of fellowship and the deeper meaning of the catholicity of the Church are realized in the ecclesial Eucharist. It is the eucharist which reveals the intimate relation between the local Church and the universal Church.³⁶ Therefore, the eucharistic celebration aims at a perfect communion of various local Churches.³⁷ Liturgical celebration has a great role to play in building up the unity and authenticity of the Churches. It is through this celebration the Churches express their faith, solidarity, unity and authenticity.

Jose Valiamangalam

²⁹ Vincent Samuel, "Eucharistic Ecclesiology..." in *Communion of Churches*...op.cit., p. 60

³⁰ *Taksa of the Eucharistic celebration of the Syro-Malabar Church*, T.V.M: 1986, p. 11

³¹ Cfr. *Ibid.*, p. 164

³² *Ibid.*, p. 51

³³ Sophy Rose, *Church as...*op.cit., p. 196. It is originally taken from P. Bedjan, *Breviarium*, Vol. III, 419

³⁴ *Ibid.*, p. 196

³⁵ Joseph Kallarangatt, *Pneumatocentric Ecclesiology*...op.cit., p. 132

³⁶ *Ibid.*, p. 133

³⁷ *Ibid.*, p. 137

CALENDAR UNIFORMITY: AN ECUMENICAL PERSPECTIVE

An important milestone in the ecumenical history of the Church in India in the 20th century was the adoption of the Gregorian Calendar by some of the churches in Kerala :the Patriarchal faction of the Malankara Orthodox Church adopted it in December, 1952, the Catholicos faction of the same Church on 14th May, 1953, and a faction of the Assyrian Church in December, 1964.

The Gregorian Calendar introduced by pope Gregory XIII in 1582 was designed to correct the errors of the Julian Calendar devised in 46 B.C. The nations predominantly of the Roman Catholic faith adopted the Gregorian Calendar immediately. Various German states kept the Julian calendar till 1700. Great Britain and the American colonies changed to the Gregorian Calendar in 1752. Russia did not adopt it until 1918, and Turkey changed to it in 1927. Although the new calendar has now gained global acceptance, several orthodox Churches as well as the Russian-Ukrainian Catholic Churches cling to the Julian Calendar even to this day. It is against this background that we have to appreciate the ecumenical significance of the change of the calendar in Kerala.

In Kerala, the Malankara Churches had found it convenient to celebrate feasts according to the Syriac calculation (*Suriani Kanakku*), which was identical with the Julian calendar and was different from the *Malayalam Era (M.E)*, and was widely used for civil purposes. Accordingly Christmas was celebrated on Dhanu 25 (instead of December 25), Epiphany on Makaram 6 (instead of January 6), the Assumption of our Lady on Chingam 15 (instead of August 15), the Nativity of our Lady on Kanni 8 (instead of September 8), and the Exaltation of the Holy Cross on Kanni 14 (instead of Sept. 14), These dates are in *Suriani Kanakku* and not in *ME*.

However the Malankara Catholic Church had changed over to the Gregorian Calendar at the time of the **historic Reunion** with the Catholic Church in 1930. Thus the Malankara Jacobite-Orthodox Church and the Malankara Catholic Church computed the dates of feasts differently till 1952/3.

The consequences of this disharmony between calendars were disastrous for the socio-cultural life of the Christian community in general. The Malankara Syrian Christians, though separated by virtue of hierarchical allegiance, were bound together by family and social ties which could not be torn asunder by any alterations in the Church calendar. For the Malankara Catholic Church in particular, it resulted in serious confusions in the writing of Church history.

For instance, the historic Reunion of Archbishop Mar Ivanios in 1930 (1106 M.E) was reportedly fixed on the feast of the Nativity of Our Lady on Kanni 8, which was presumed to coincide with the birthday of Mar Ivanios. The corresponding date for Kanni 8 in 1882 (the year of his birth) was September 20 (Julian Calendar + 12 days = Gregorian Calendar). However, Kanni 8 in 1930 (1106 M.E) was September 21 (Julian Calendar + 13 days = Gregorian Calendar). The birthday of Mar Ivanios, namely September 21, 1930, was chosen for the epic event of Reunion.

In the first biography in Malayalam of **Archbishop Mar Ivanios** written by Fr Thomas Inchakalody, the date of birth of Mar Ivanios is given as September 8, 1882, the feast of the Nativity of Our Lady (vol. I. Trivandrum, 1957, p. 25). This obvious error was copied on the inscription in the crypt of St. Mary's Cathedral, Trivandrum, where the Archbishop lies buried. However, the latest biography of **Mar Ivanios** by Dr. George

Onakkoor gives the correct date of birth, namely September 21, 1882, corresponding to Kanni 8, M.E. (Kottayam, 1998, p.28).

Again, the date of the priestly ordination of the Archbishop is variously given as August 15, 1908 (Inchakalody, op.cit.p.77), January 1908 (Margaret Gibbons Mar Ivanios, Dublin, 1962, p.15) and September 15, 1908 (Onakkoor, op.cit.37). Actually Mar Ivanios was ordained on the feast of the Assumption of Our Lady which according to the Julian Calendar was kept on Chingam 15. The corresponding date

would be August 28, 1908 (Cfr, Mother Salga, Punarai kyathinte Aadyakaalangaal, Trivandrum, 1990, p.179)

It is high time that errors are corrected and a reliable history of Mar Ivanios and the Reunion Movement is attempted preferably in English for the benefit of a wider readership, in the context of his cause for beatification having been taken up by Rome.

C.M. George

Blessed art thou whom the Great King has sent,
that India to his One-Begotten thou shouldst es-
pouse, above snow and linen white, thou the dark
bride didst make fair. Blessed art thou, who the
unkempt has adorned, that having become beau-
tiful and radiant, to her Spouse she might advance.

Blessed art thou, O Thrice- Blessed City! that hast
acquired this pearl, none greater doth India yield;
Blessed art thou, worthy to possess the priceless
gem! Praise to thee, O Gracious Son, Who thus Thy
adorers dost enrich!

(Taken from the Hymns of St Ephrem.)

BOOK REVIEW

CONGREGATION FOR THE ORIENTAL CHURCHES, *L'identità delle Chiese Orientali Cattoliche. Atti dell'incontro di studio dei Vescovi e dei Superiori Maggiori delle Chiese Orientali Cattoliche d'Europa. Nyiregghyaza (Ungheria) 30 giugno-6 luglio 1997*. 00120 Città del Vaticano: Libreria Editrice Vaticana, 1999, 279 pages, paper n.p.

A study meeting for bishops and major superiors belonging to the Oriental Catholic Churches in Europe was organised for the first time by the Congregation for the Oriental Churches at Nyiregghyaza, the eparchial centre of the Hungarian Catholic Church from 30 June to 6 July 1997. The publication of the papers as well as the reports of the study groups is certainly a meritorious work. Beside representatives of the Congregation, headed by the prefect himself, Cardinal Achille Silvestrini, there were participants from the Armenian, Byelorussian, Bulgarian, Greek, Italo-Albanian, Macedonian, Romanian, Ruthenian, Ukrainian, Hungarian, Ukrainian Churches and the eparchial Church of Krizevci (Croatia), further Roman Catholic ordinaries of Oriental Catholics, experts representing the local Churches, major superiors, rectors of eastern Roman colleges and of the Pontifical Oriental Institute, experts. The book is rich in contents. It is introduced by a message of the Holy Father and the allocution of Cardinal Silvestrini. The papers are ordered according to the following scheme: Identity of the Oriental Catholic Churches-Formation to identity - Liturgy as an expression of identity - Ecumenism as a condition of identity - Monasticism as an essential element of identity. The three papers of the first part are of fundamental value: >>To understand and live the identity of Oriental Catholic Churches: A theological approach (Abbot Michael van Parys OSB), >>>The identity of the Oriental Catholic Churches: Historical perspectives<< (Prof. Enrico Morini), >>On the question of the identity of the Oriental Catholic Churches: identity as a theological category and its definition<< (Prof. Borys Gudziak). The issue of the formation to identity was treated under different aspects by the Secretary of the Congregation for Catholic Education, Archbishop Jose Saraiva Martins, the rector of the Pontifical Oriental Institute, Rev. Gilles Pelland SJ, Archimandrite Manuel Nin OSB of the Greek College, and kyr Sofron (Mudryj), then bishop-coadjutor of the eparchy of Ivano-Frankivsk (Ukraine). Liturgy as an expression of identity was the topic of Archimandrite Robert Taft SJ and Rev. Istvan Ivancso. The role of ecumenism as expression of ecclesial identity was excellently presented by Prof. Dimitri Salachas (Greed Church), Kyr Lubomyr (Husar), auxiliary of the Head of the Ukrainian Church, and Kyr Alexandru (Mesian, eparch of Lugoj (Romania). The very important role of monasticism was reflected by the Superior of St. Gregory's Monastery al Celio, Innocenzo Gargano, Protoarchimandrite Dyonisij Lachovyc, Superior General of the Ukrainian Basilian Fathers, and Fr. Sebastian Dmytruch, hegumenos of the Ukrainian Monks of St. Theodore of Studion. After having taken notice of the reports of the four study groups, Archimandrite Olivier Raquez, rector of the Greed College, Presented the Instruction for the Application of the liturgical prescriptions of the Code of Canons of the Oriental Churches (CCEO) and Fr. Istvan Ivancso the Catechisms of the Hungarian Church. The rich document which is here recommended to many readers, also in other Churches *sui iuris*, is concluded by some final documents, i.a. a declaration on ecumenism, a message to the ecclesial communities, a letter to the Holy Father and the homily of the Cardinal Prefect during the Divine Liturgy closing the meeting.

John Madey

NEWS

Holy Father Concludes his Pilgrimage to the Holy Lands

His Holiness Pope John Paul II concluded His Week-long Pilgrimage to various places in the Holy Land. His ill health was not an obstacle to undertake such a long and tedious journey. The Pope visited Mount Sinai and almost all the important shrines related to the life of our Lord. He found time also to make dialogue with Jewish and Muslim Religious leaders. His visit was marked by his prayer and public apology at the wailing wall of the old Jerusalem temple for all the wrongs done by the church in the past. It was an emotional event also. The visit was both politically and religiously a great success.

His Eminence Mar Anthony Cardinal Padiyara Expired

His Eminence Mar Anthony Cardinal Padiyara, the first Major Archbishop of the Syro-Malabar Major Archiepiscopal Church, died on March 23, 2000 at Kakkanad, Kochi, South India. He was 79.

Ordained in 1945 as a priest in the Latin Church, he served the Church in various capacities. He was the rector of the Minor Seminary at Mysore, then professor and rector at St. Peter's Seminary, Bangalore. In 1955 he became the first bishop of Ootty, in Tamilnadu. He was the youngest at that time to be ordained a bishop. We can see how the divine Providence worked in his life. In 1970 he was transferred to his mother archdiocese of Changanacherry as Archbishop. He worked as the vice president of CBCI, President of KCBC and SMBC. In 1985 he was again transferred to Ernakulam to succeed H. E. Joseph Cardinal Parecattil.

In 1988 he was made Cardinal and in 1993 the first Major Archbishop. In 1996 he retired and was since then leading a retired life at kakkanad. The funeral service took place on 25 March, 2000 in St. Mary's Basilica, Ernakulam.

Mother Mariam Thresia Declared Blessed.

Mother Mariam Thresia, the founder of the women's Congregation of the Holy Family, was declared blessed on April 9, 2000 in St. Peter's Basilica, Rome by Pope John Paul II. She comes as the third in the list of the Blesseds in the Syro-Malabar Church. The first two, Fr. Kuriakose Elias Chavara and Sr. Alphonsa, were declared blessed in 1986 at Kottayam, India by the same Pope. Mother Mariam Thresia was born at Puthenchira, in the diocese of Irinjalakuda on April 26, 1876 and died on June 8, 1926. The life-style of Mother was something totally unique giving attention to the total uplift of the families.

Mar Mathew Vaniakizhakkal Consecrated Bishop

The episcopal ordination of Mar Mathew Vaniakizhakkal V.C. , the new bishop of the Syro-Malabar Mission diocese of Satna in North India, took place on April 12, 2000 in St. Vincent's Cathedral, Satna. His Grace Mar Varkey Vithayathil, the Major Archbishop of the Syro-Malabar Church was the main Celebrant. Mar A.D. Mattam, the retiring bishop of Satna, Mar George Punnakkottil, Mar Simon Stock and Aop Topno were the concelebrants at the consecratory liturgy. Many archbishops and bishops from Kerala and North India were also present at the celebrations. The new bishop took charge of the diocese the same day.

Monsignor Kochery Appointed Apostolic Nuncio

Monsignor George Kochery who has been working in the Diplomatic service of Vatican has been appointed Apostolic Nuncio of Ghana and Togo. He is the 4th to be elevated to the rank of Nuncio from the Syro-Malabar Church. Others are the late Abp. Kattumana, Abp. Joseph Chennoth, and Abp. G.Panikulam. The Abp. elect Kochery is from the Syro-Malabar Archdiocese of Changanacherry and the first to be raised to the episcopate from among the former Alumni of St. Thomas Apostolic Seminary of Vadavathoor, Kottayam.

His Beatitude Mar Zakha I in Kerala, India

His Beatitude, Moran Mar Ignathios Zakha I, the Antiochian Patriarch was given a very warm welcome in Kerala both by the State and the respective Church. His visit was in connection with the Golden Jubilee celebrations of the episcopal consecration of the Metropolitan Abraham Mar Climis.

New Rector and President appointed at St. Joseph's Pont. Seminary, Aluva.

St. Joseph's Pontifical Seminary at Aluva got a new rector and President. Dr. Cherian Kanjirakombil from Kothamangalam Diocese is the new Rector. Dr. Antony Narikulam from the Archdiocese of Ernakulam is the new President.
